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Personal Evangelism—The Dark Ages a Result of a Monopoly in Evangelism

Stenographic Report of an Address by Bishop Edwin H. Hughes, on
"The Soul Winning Church—A Diagnosis and a Prescription,"
at the Cleveland Federated Church Council

Mr. Chairman, and Dear Friends: One of the slogans of our time, you have all discovered, is the word democracy. It may be that we are overworking it a little bit, and that we sometimes fail to remember that the American government is not so much a democracy as it is a republic.

I presume that in an ideal world a republic would become a democracy, but we do not yet have sufficient political machinery to give us a full-fledged democracy in the United States. For instance, how do you think that a democracy could vote by popular election on a banking law? What do you think would happen if we should build in the United States of America a submarine by popular vote, instead of building it by a delegated form of government? I have an idea that if you built a submarine by pure democracy, about all the submarine would do after you got it built would be to "sub." I think it would just simply sink!

We still have need in a democracy of what you call the "expert." When they started the Soviet government over in Russia, they were obliged to call in experts of various sorts. Brother Lenine and Brother Trotzky, while they found it necessary for a little while to make a compromise with what you might call aristocracy, hoped in due season to have a genuine democracy in which the larger duties were not delegated.

Now, dear friends, without attempting anything that is demagoguery, of which we have had sufficient in the United States of America in the recent national election, I am still going to place my stress tonight in discussing the soul-winning church, upon what you might call the democracy of evangelism. We are never going to have in our country ideally a soul-winning church as long as we leave the ministers a monopoly of evangelism. That is one of the "trusts" that we must smash to pieces just as soon as we possibly can.

What do you think would have happened in France if we had sent General Pershing over there all by himself to win the war? Or what do you think would have happened if we had

sent only commissioned officers? If there had not been anything but second lieutenants on up to General Pershing, do you think we would have gone very far? I never hear of the glory that is naturally given to great leaders in the war but that I find myself saying, with a certain democracy in my conception, of which I confess I am proud, that the war never would have been won but for 135,000 private soldiers who laid down their lives on Flanders' fields, and gave themselves absolutely for our great cause. If those figures of speech that we find so abundant in the Bible, that run the parallel between what you might call a battle or a campaign in the world of armies, and a battle or campaign for the Captain of our salvation be true, am I not right in asserting that the soul-winning church is going to win its battles not merely through the leadership of a General and of commissioned Officers, but that eventually we must have a good gospel musket in the hands of every private soldier in the United States of America, continuing the war until the last rebellious sinner on the edge of the crumbling world throws down his arms of rebellion and cries, "Nay, but I yield, I yield?" Tonight my plea is that we break once and forever the ministerial monopoly on evangelism so that every Christian may claim his privilege under democracy of speaking a word for Jesus Christ, and bringing men and women to our Lord and Master.

I wonder sometimes if we realize how large a place the rank and file have had in religious work. Let me run back the ancestry to the pioneers in what you might call the four great things that make up religious records and life.

Suppose you trace the lineage of law back to its pioneer, and where will you come? To a priest? Not at all! The man through whom the Ten Commandments were delivered to the people in ancient times was not a priest; he declined to be a priest; he said, "The priestly functions belong to my brother Aaron, I am just a layman. Let my brother Aaron do the talking." He is not the last layman that spoke like that, either! But my main point is that

the man through whom the Lord delivered the Ten Commandments to the world was simply a layman, and in no sense a priest.

The lineage of faith reaches back in the same way to a layman. You would have thought that the man among the early Chaldeans that got hold of the idea that God was one and spiritual, would have been a priest, a man that was thinking about faith all the time, but he was just an ordinary layman in that Chaldean church. They call me a higher critic sometimes. Maybe I am. I have been so busy I have never had time to analyze myself. But I notice this, whenever you get rid of Abraham, the father of the faithful, you always have to find somebody to take his place! You cannot have a religion without him. When you trace the lineage, you will find that great, gaunt figure standing back in that distant time, the man that first believed that God was one, that God was spiritual—a layman, just a plain shepherd that kept his sheep on the ancient hillside.

When you take a third lineage the same thing is true. Even as law leads back to a lay figure named Moses, and the lineage of creed leads back to Abraham, so does the lineage of ritual lead back to a layman, to a man who uttered his sobbings and shoutings until we can repeat them in our day; and they are amazingly timely. David was a shepherd boy, and then became a king, but he was never a priest in any sense of ordination.

I had a very peculiar experience with the soldier boys in France. One afternoon in the Argonne Forest I took as my pulpit a great piece of earth thrown up by a German shell, and standing there I had the privilege of preaching to three thousand American soldiers who were to go back into the trenches the next morning.

As I stood up I said, "Boys, I want you to listen to a word that was written thousands of years ago, and then I want you to tell me if it does not sound as if it had been written just for you this morning. Forget that you ever heard what I am going to read you now. I read the Twenty-seventh Psalm:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

"And how shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

"Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

"Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

"When my father and my mother forsake me, then the Lord will take me up.

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

"Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

I talked to them from that pulpit on the courage that comes from God. You will not think me boastful, dear friends,—but piously and humbly proud, when I say to you that the Colonel said that the religious service on the hillside in the Argonne that morning did more for those soldiers than a month of training, because they got the sense of God in their hearts.

At the other end of the line I had quite a similar experience. I was in Paris on the eleventh of November, when the armistice was signed. After a ride of 162 miles from General Pershing's headquarters in Chaumont to the Parisian city, I found the multitude all wild over the deliverance from the shadow that had been hanging over France for more than four years. When I went to my hotel room a little after midnight, the tumult of the street came floating in through my window. As is my custom, though I am not as pious as I ought to be, before I turned out the light over my couch, I read a psalm. The psalm you can look over for yourself, but I will just quote you a little of it.

"Come, behold the works of the Lord, what desolations he hath made in the earth.

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

"Be still, and know that I am God."

Does not that sound as if the Holy Spirit had indited it on armistice morning?

So we find that the man back yonder who expressed the ritualistic sense of the church, the sobbings and shoutings of souls that were either uttering their penitence or singing their praise, was just a plain layman. He got into touch with God, knew something about the human heart, and expressed it all in abiding phrases. A priest did not do it—just a layman in the Jewish church.

When you take the fourth line, the line of prophecy, you come upon the same astonishing fact. It leads back to the layman. Every prophet, with the possible exception of Ezekiel, came from the sheepfold, from vine-dressing, from up yonder in Tekoa, from ordinary occupations. When the priests began to think that religion consisted very largely in burning incense and wearing robes, forth came a layman who said, "For Jehovah's sake, come back to

reality. God does not care about robes and new moons and feasts." Those brave men who gave us these wonderful records of prophecy were lay persons in the ancient church.

Just hold those four things in mind until we come to the highest function of a Christian democracy, as I understand it, and as the Bible presents it. Go into the New Testament, and what do you find? When Jesus Christ selected twelve apostles, he did not select a single priest of the Jewish church. He had tax-gatherers and fishermen; he had men that had come up out of ordinary working positions, but there was not a priest among the Twelve. I know it is easy to explain that the priests found themselves so tied up to an ancient system that they could not release themselves; nevertheless, I bring it to you for what it is worth, that every one of the twelve selected for the apostolate was not a priest but a layman in the Jewish church. Nearly every one of those Bible worthies that you clothe with clerical robes was a layman. Daniel was a layman. Joseph was just a layman. Down yonder in Egypt, in the great city, he kept his Jewish integrity and worshipped the one God, and when the Jewish Sabbath came he went alone to worship. You will excuse the poor pun, but if any one had said to Joseph on the day following the Jewish Sabbath, "Where did you go to church yesterday?" the only reply he could have made would have been that he had gone to the "ME church!" That was the only church there was in his vicinity! You will believe me that is just about as good an argument for a Biblical church as some others I have heard in my time!

My dear brothers, the first blood that was shed along that red road that the church was to follow was not shed by an officer in the ecclesiastical sense at all. The first blood that marked the road on which the church was to go for three centuries, was shed from lay veins. As soon as the apostles began to feel their position they said, "It is not fitting that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen." That is what he was chosen for, not to be a priest, but to take care of tables. If you will study the chapter of Acts that records the election of Stephen, you will see that, ere you leave the chapter that records his election, he is doing something more than taking care of tables, he is preaching the gospel, until his face looks like that of an angel. The stewards and deacons who hear me tonight, who have accepted positions in the church of the living God, cannot conscientiously stop with tables and treasures. You have got to preach the gospel of Jesus Christ if you are going to follow the Biblical message, and assert a Christian democracy. There is no stopping-place short of the highest duty in God's holy kingdom.

Lay evangelism was not the exception in the New Testament. It was the rule. Not only did the Twelve go out on their gospel journeys, and come back with their faces glowing with

the hope of their own reports, but the Seventy went out exactly as the Twelve went out. I defy any one in this audience to show me a verse in the Acts of the Apostles, or anywhere in the New Testament, that draws any distinction in evangelism between ordained men and unordained men. That miserable distinction had to come by the artificialities of the centuries.

For more than two hundred years in the early church, lay preaching was not the exception but the rule. The first recorded sermon we have in history, outside of the New Testament, was a sermon by Clement, and is known to this day as the "Homily of Clement." Clement was just a Christian layman whose heart got on fire so that he had to preach. That broad liberty continued for a long time. Then there came this little change: Mark how my occupation affected it; that a layman would not be allowed to preach when a Bishop was present! Believe me when I say it is not the only time in history when Bishops have done a good deal of damage! Next there came this rule, that a layman would not be allowed to preach in the church when any ordained priest was present. So the monopoly was formed.

With Gregory the Great there came the prohibition of lay preaching. Then what happened? The Dark Ages came after that! We had established a disastrous monopoly of evangelism. Instead of having literally thousands of men and women consecrated to the great task of winning souls to God, we had a few selected men forming an ecclesiastical trust. God only knows the harm that has been wrought by that monopoly of the evangelistic art.

We have had several great reformations, that helped the church to break away from that monopoly. One of them we are celebrating now, in the tercentenary of the landing of the Pilgrims. The Pilgrim and Puritan movement had a great deal to do with broadening the meaning of evangelism. I read with gratitude the history of the one hundred and one passengers that sailed in the Mayflower over the rough sea to come to this country to found a church without a bishop and a state without a king, and to lay the impress of their wonderful characters upon our civilization. Back of that was yet another event when a monk named Luther climbed the sacred stairway and saw the light of God, and said, "The just shall live by faith! Every man can come face to face with God anywhere upon the earth, if only he will seek the Father." That was the beginning of the whole matter. After that you cannot stop until every man and woman bearing the name of Christ is solemnly pledged to evangelism. That is the blessed logic of the kingdom of Christ.

You will not misunderstand me, dear friends, if I make a denominational reference. They are quite broad, are they not? You Presbyterians and Baptists, I just said some nice things about the Puritan and Calvinistic churches. Well, let me say a word about my own folks now.

(Concluded in March.)

(The article on next page should be read in connection with this.—F. M. B.)

"The Story of Evangelism In My Own Church"

Pentecost Record Almost Equaled by Pastor of the Fourth Presbyterian Church, Chicago. Address Under Auspices of the Cleveland Church Federation

Address by John Timothy Stone

In the verses which were read tonight these words occur, "So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because you were dear unto us."

Now, there is no way of doing work for Jesus Christ in winning other people to him, without giving your life and your soul to the task. You cannot win people to Christ by theory or by precept or even by method, and you cannot win people to Christ because people feel they should be won to Christ, and that the churches should do that work. There has gotten to be a feeling in certain communities and in certain institutions that some certain method of winning people to Christ is the only approved method, but history has revealed that that is not so.

First of all there must be a consciousness that souls must be won to him. If we do not believe in our churches that Jesus Christ is the Saviour of the world, there is no need of trying to win people to him, because "he shall be called Jesus, for he shall save his people from their sins." We must believe it, and that there is no salvation from sin in other sources, and, if we believe that, we are willing to know the Source, and we are willing to give our own selves to him.

I remember many years ago, in fact, thirty years ago or more, when some of us were gathered at Northfield, one of the first years that Northfield entertained the student conference, in those early days when Mr. Speer and Mr. Mott, Mr. Robert P. Wilder and his efficient colleague, Mr. Forman, and many others whom we might name, were there.

I remember one night Mr. Moody, who presided at that conference (which was small, not more than three hundred students at the most), arose in Stone Hall, where we met, and introduced Henry Clay Trumbull. As Mr. Trumbull came forward with a manuscript in his hand Mr. Moody turned to him and said, "I want you to leave your manuscript on the table." Nobody ever knew exactly what Mr. Moody was going to say, and I question whether he knew himself until the impulse of the moment arrested him, because he was God-led.

"Now," he said, "in the providence of God and as a Christian leader you have been led more than any of us to do hand to hand work with individual souls, and I want you to talk tonight to these students from Yale and Princeton and Harvard, from Williams and Amherst and Dartmouth, and from colleges in the Middle West about the experiences through which God has led you to bring other men to accept Christ." And I can see Mr. Trumbull as he hung his head, for of all men he was the humblest in spirit and in life. Mr. Moody continued, "Just talk to them out of the richness of your experience, that we may be able in these colleges to build up a constituency which may result in winning to Christ men who are leaders."

Then Mr. Trumbull began, in his simple conversational way, to talk to us boys about winning other people to Christ, and when he fin-

ished Mr. Moody rose, and I can see him and hear him just as if it were yesterday, although it was either in 1887 or 1888. He said, "This address which you have heard from Mr. Trumbull tonight will go all over the world, and will influence men as other addresses have not," and out of that address grew that little book, "Individual Work for Individuals," the best book on soul-winning ever published.

It was about the same time that Mr. Moody had a similar experience with Henry Drummond, when he for the first time gave the address on the thirteenth chapter of 1 Cor., which was afterwards published under the title of "The Greatest Thing in the World." It has become a classic, and has been translated into many languages, going round the world with its message.

Many of us heard that night from Mr. Trumbull words which inspired us to seek to win others to Christ. We were college boys, and were more interested in track athletics, and football and baseball, than in any other form of activity, but he touched a chord in our hearts and lives which responded. I don't know how many times I have heard men refer to that address. I have met men all over this country who were there at those meetings.

I once spoke at Mercersburg, before the boys of Mercersburg Academy. Dr. Irvine and I were talking afterwards and found we were both at Northfield at that time as college boys. Many men who received an inspiration there are now successful men in business life, or teachers, missionaries or ministers.

Mr. Trumbull said to a little group of us a few days afterwards, on the steps of Marquand Hall that Mr. Moody put him into one of the most difficult positions in which he had ever been placed, because he was very anxious to give his message without revealing personalities or confidences.

I would not tonight, for the world, reveal a single confidence or give a single expression to any work with which I have been connected that would in any way injure that work. I have been asked by several publishing houses if I would not write an account of this work, and invariably I have refused. I had a good deal of sympathy for Maltbie Babcock, when Scribner asked him if he would not write a book, and he said, "No, I won't do it unless I break a leg. I don't want to go down into history in half calf, but in the lives of men." And I believe that a great many opportunities for work have been injured by calling attention to what is being done, instead of pursuing the course without letting the people with whom you work know they are exhibits A, B and C, in the task you are seeking to accomplish. But I am going to try and give impersonally certain illustrations or principles which may be suggestive of help.

It may seem inconsistent that I am standing here tonight, instead of being at home doing the work, but I give you my hearty assurance I would rather be at home doing my work than standing here talking tonight. If it is a question of spending an evening about a man's

fireside, talking with him, with him and his wife, about his relationship to the church of Jesus Christ, or merely addressing a thousand people, I will take the former every time, and twenty-five years and more of experience in the ministry have proved to me that it is more efficient.

I have a horror of the man that is going around the country telling people what they ought to do, instead of staying at home and doing the work which is his job to do! Also I have a horror of the minister who is more popular out of his own pulpit than in it. That is where he ought to do his best work, and if there is any inconsistency in my being here tonight, it is the fault of your chairman, due to his persistency. I think if in all the cities the Federation of Churches had chairmen of the same degree of persistency and faithfulness and loyalty as you have here in Cleveland, our church federations would be doing a larger work, and helping each other more than they are in many cities.

The method we have used for the past twelve years was experimental when we started it, but it is no longer experimental. I do not say it is the best method, neither do I say it is the method you should follow. It may not be at all the superlative method for you, and it may not have been the best method for us, but it was the one which we entered upon, and which we have consistently and faithfully followed.

Many years ago Dr. W. W. White, of the Bible College in New York City, was giving a course of lectures at Johns Hopkins University in Baltimore. About twelve hundred citizens of Baltimore, men and women, were present to hear those lectures. I remember that in his initial lecture he made the statement that no particular method of Bible study was the best method, but that any method which had order and constancy, and which used the Word of God as the text book, and in which we were faithful in continuance, would be the best method for the body of people who used that method. And so I say to you that whether this method may be the best or not, it has proved helpful to us. It is not given to you as th best method, neither is it given to you as being the only method.

As we said this afternoon, one of the glorious things about the Lord Jesus Christ's work is that he puts initiative into men. Peter did things in a different way from Paul, and John in a different way from Luke, and that is why the Gospel as written by Mark, and the Gospel as written by Luke has an added value to the Gospel as written by Matthew, and so with John. Each one of these narratives of the gospel of our Lord and his life has an added value over the other because of the adaptability and the personality of the writer.

After a pastorate of about ten years in a church of Baltimore, which had the problem of the downtown residents and the suburban problem combined, for we had members who came in from thirty-two suburbs, and also members from all over the city, with the larger proportion, of course, living nearer the church. Although we had good congregations, and the people were loyal and ample in their support and attendance, I realized that we had failed in many ways. We had been unable to tie up many of the people to

the active church life; then the congregation remained much the same as when I went there, although there were many changes. Large numbers of new people were not reached. I studied it analytically, and put in many months studying it, not only in the brief interim between my pastorates, but during the early days of my pastorate in Chicago, which began about twelve years ago. I studied the problem because I wanted to improve in the personal construction method. I found, in studying the life of our Lord, that in establishing his church, his power and his efforts were aimed at reaching into the lives of a few men, during the three years of his ministry. I re-read Bruce's "Training of the Twelve," a book that was read twenty-five years ago more than it is now. I re-read some things that Principal Fairbairn said upon the subject, and said all the more emphatically because he usually spoke along other lines; and I concluded that the thing we must do was not only to study, but to put into effect some of the methods Jesus Christ used in establishing his church. He did not seek the multitude, the multitudes sought him. In all these years we have been doing everything in our power to attract the multitude, but he has said to us, "I, if I be lifted up, will draw all men unto me," and John the Baptist said, "Behold the Lamb of God, who taketh away the sin of the world." So Christ spent his time in reaching individuals, and the multitude sought him; and when we read in the first chapters of Acts that thousands not only hung upon the words of those simple preachers, but followed them and accepted Christ, we find that the men who preached were the men who had been in personal contact with Jesus Christ. Some of them knew a lot about swearing and taking his name in vain when he called them, so that the habit stayed with them through the three years and broke out at the wrong time; but, nevertheless, these men became great preachers and made the early church what it was.

I went to a man in my church in Chicago and asked him if he would provide the means to follow out a certain course. Now, I have always found that where I had a practical method, which had been thought through, and which had been considered and valued with conservative judgment, and where the figures and estimates were worked out beforehand, instead of afterward, there would be a man or woman who would provide the means to do the specific task, and to attempt for God.

I remember how readily this man responded, and as the work developed I said to him, "It isn't your money we want. We want you to head this thing up. If you will do that, it is worth a lot more than your money. I can get the money from a lot of people, but what we want is you," and that man has so consistently headed up the work, together with others, that I have known him to sacrifice important business to be at the church meeting Thursday noon with twenty-five or thirty men on the job.

He gave his own self, and we cannot accomplish work any other way. We have followed this method for twelve years. We started with ten men, who grew to twenty,

at times to thirty, and they gave us from 12:30 to 1:30 for lunch at a downtown loop hotel. If a man did not come constantly and faithfully, and do the work we gave him to do, which was regulated according to the time he said he could give to it (not all giving equal time), if he didn't attend the meetings and try to do what was given him to do, we kindly dropped him from the committee, because we didn't carry any dead wood. We told him we were going to drop him, and we gave him something else to do. Sometimes we made him a Sunday evening usher, which is very important work. We have an aisle forty-two pews deep, and to get people up front without their knowing it we require several pairs of ushers. They pass people on from one to another, and without disturbing the service a person goes up to the front without knowing he has arrived.

If we did not give them something to do in the way of ushering, we gave them other important work. There are plenty of lines of work in which you can place men, if you give the time and thought to it, and you can never get men of any denomination enthusiastic about the church until you give them something to do. So we gave them something to do, and if they stuck to the work we kept them, but there were men of the type that would not stick to the work, so they were transferred.

In cities the size of our own, men are always moving. In a city like Cleveland, when a man is able to pay three or four dollars a week for his room he lives in one part of the city; when he is able to pay five or six dollars a week or more he goes to another part of the city; when he gets married he has a little apartment, and then he gets the suburban bee, as the little children come, they must have grass to play on, and he wants to be where there is fresh air, and so the problem goes on. The man that is growing is moving, he is not staying in one place. The work of the church is to get him when he is on the move and pass him on.

And so this work is developing. Although we have not had more than thirty men at one time on that committee, we have had over two hundred men who have been on the committee during the last twelve years. As the work grew we found some men that could not be in the Loop hotel at 12:30, and although we were prompt, and began exactly at 12:30 and closed exactly at 1:30 (no matter who was our guest), we found some could not reach that meeting in the Loop, so we started another committee on Thursday night, in the church dining room. That committee met on Thursday night from half-past six to half-past seven, before our Thursday evening men's club meeting. This has an average attendance of from one hundred to three hundred, depending upon the type of lecture or address which is given.

So these twenty men came, headed by a chairman, who was the cashier of one of our banks, a man who has since become a vice-president of his bank; now it is manned by one of our strong young bond-salesmen of the city. We now have this other committee of

twenty men, who are doing work of the same type.

Then all the young women said, "If the men can do this work, why can't we do it?" They had a membership of three or four hundred in their club, and so some seven years ago, a young women's committee was formed. They go two by two in visitation work, which is wise, and their committee is a little larger, usually from twenty to thirty. They meet for supper before the prayer meeting Wednesday night, which means that some sixty or eighty young people, for nine or ten months of the year, during the past twelve years, have been doing this kind of work, visiting in our community.

Now, communities differ. There are all types and kinds. We have within half a mile of our church some thirty apartment houses, where the rents vary from \$250 to \$900, or more a month. You can't go in, where people are paying such rents and make visits in their apartments in just the same way you can call on a young fellow who is paying \$3 a week for his room.

Within half a mile of our church we also have a great many young men, as our survey showed. A survey for a survey's sake is not worth anything, but a survey for work's sake is valuable. Make a proper and thorough survey if you want to find out your conditions, and accomplish something. We found out ten years ago, when we made that survey, that there were over 10,000 young men under the age of thirty years, living within three-quarters of a mile of the church, and about 65 per cent of them were living away from home. We found there were almost as many young women in the same neighborhood, and a small per cent were living away from home. The figures are probably different now, due to the real estate changes of recent years, but we found that conditions existed so that the "rich man, poor man, beggarman and thief" were all living near our church, and all needing our attention. And let me tell you, the thief needs the attention of the church as well as the attention of the police. I am glad to see your city realize it at the present time, as well as our city. We found that those men and people must be reached. All kind of men make up our Invitation Committees, as we called them.

They were not all of the same type. Here was a young Harvard man who had graduated with honors, and alongside of him was a converted safe-breaker; while next was the general manager of an insurance company, who had twenty or thirty agents under him; alongside of him was a young man who sold neckties in Marshall Field's store; next to him a floor-walker, and next to him a young theological student. But we never allowed "gownism" to run away with "townism." We never allow men in the theological seminary, or the Moody Institute, or musical or art students to predominate, so anyone can say this is done by paid students. Some churches have made a great mistake in letting them do all the work, so that the "gown" overcomes the "town."

These men follow out a certain course in the work they are called upon to do. We send out runners (investigators), paying them

for this work. There are always a lot of art students, musical students, theological, dental and medical students, who are making their way through college or seminary, and we do them a good turn when we let them earn some of their money instead of handing it out to them to pay their way through school. So we had men who acted as runners, and women who could go out in twos, and then we formed a landlord's association, without letting anyone know about it. They used to come together in our church parlors, and they at first said, "What is this, a graft?" and we assured them that it was not. They soon

found it all helped them do their work better.

If in our work we come across Roman Catholics, we sent them to their own priests and churches and notified the pastors of their churches where they were; we did the same thing with Episcopalians, Methodists, Baptists and the rest. We had a card system by which we played into the hands of all these other churches. Whether they followed it up or not we did not always know.

We have a card system, as I say, and we had a card which asked a great many questions, and was practical and useful.

(Concluded in March)

A New Service For Expositor Subscribers

Giving Them a Chance to Reach Laymen With Some of the Inspiring Special Articles Appearing in The Expositor

We have had a number of requests during the past six months to reprint special Expositor articles in a form that could be mailed or given to laymen. Our first response to this, the reprinting of "The Story of a Man Nineteen Centuries Old Who is Still Living," was so successful that we are ready to continue.

We will run notices under articles, which would prove valuable to the pastors if placed in the hands of laymen, stating that if orders for 5,000 or more copies are received we will reprint the article.

Two addresses, beginning in February and ending in March, lend themselves to this use. One is by Bishop Hughes. If it were read and acted upon by laymen it would speed the work of the Kingdom up 50 per cent. The other, along the same line, tells how John Timothy Stone's Chicago church has added 3,000 members by personal work.

We have been granted the great privilege of reprinting the Gospel of Mark, from Moffatt's new translation of the New Testament. We think the price will be 30 for \$1 or 100 for \$2.50. Take your prayer-meeting topics from Mark and give out 100 copies to advertise it. Or use it to win men to Christ. Our Little Bible, of which over 200,000 have been printed, is available for the same use.

We keep these publications as near cost as possible. We do not wish to make or lose on them. They are the result of my work of tearing single leaves from Testaments and giving them to fellow travelers when I was on the road.

Your fellow craftsman in that glorious trade of making men, women and children acquainted with our mutual Friend.

Sincerely,

F. M. Barton.

"When The Holy Spirit Fell"

Rev. Allan MacRossie, D. D., New York, N. Y.

Text: "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." Acts 10:44. (R. V.)

Peter was transformed when the Holy Spirit "fell" upon him, and the glowing words from his burning heart led three thousand people to accept Jesus as their Master and Lord.

I. But we find that the man who had been so strangely moved by the Holy Spirit at Pentecost kept up the habit of prayer, and of praying in an accustomed place, and of praying at an appointed time. "Peter went up where people were accustomed to pray, at the time when prayer was wont to be made."

I grant you at once that clock-work does not seem to suggest spontaneity, and yet if your experience is similar to mine, you know that the habit of prayer means a prayerful spirit, and that the man who is accustomed to pray in one place and at certain times, generally speaking, is a man who will pray at any place and at any time, and will live in the spirit of prayer.

II. Practicing the unseen. As Peter faced the invisible and saw into the heart of God, he looked out upon the plan and purpose of God. His eyes were in the ends of the earth. He was realizing

that what God thought here on the housetop in Joppa, God thought everywhere; that what God had to say to those dwelling under the roof of Simon the tanner, God desired to say to every man everywhere; that what God felt for this man who was looking into his heart, God felt for all people everywhere; that what God could do for this man, it was the purpose of God to do for every man. So the good God said to this man Peter: "Look out! You have looked up; now look out." It was a great lesson for this man to learn, and a great lesson for any man to learn; howbeit, rather a difficult lesson. But it was never more necessary to learn this lesson that at this hour.

It is of the highest importance to sense the presence of God in our souls; and then to look out upon the plan and purpose of God; to know what God is thinking here; and to know that as he thinks here, so he thinks in India, in China, in Japan, in Korea, in Asia, in Africa, in South America, in Mexico, in distressed Europe. So a man must get into the swing of the plan and the purpose of God. He must look up that he may look out.

III. The expanding vision. Now, when a man

looks out, having looked up, he is prepared to look down. Peter had been in the presence of God seeing a vision; he was now to take that vision down to a task. It is a great day for a man when, having seen God's interest everywhere, he works with God to localize that interest in one man's life.

Peter, by that housetop experience, entered into the fellowship of service with the blessed Lord Himself. It was now Peter's business to do the will of God. He was now coming down from the place of vision to the task, but coming down to that task with this as his purpose—that the vision should be related to the condition. For yonder was a man. (Cornelius.) That man was a good man who was very near the kingdom, but not yet in the kingdom. He was a just man; he did justly. He was a kind man; he loved mercy. He was a good man who walked humbly before God. They said of him that he prayed constantly; that he gave with lavish hand; that he loved justice; that he so administered his office that he had the respect not only of his own class, but of those people who would have been intolerant concerning him. He was a remarkable man. He was near the kingdom, but he was not in the kingdom. He was such a man as respected goodness, and when Peter came, he fell down before him.

Then Peter said a remarkable word, "Stand up, I myself also am a man." Now wherever the Holy Spirit is, he cannot find a better dwelling place than in the heart of a man. The one real thing to Peter was our blessed Lord, and his business now was to make our Lord real to others. He came from that experience to this honest man who said to him, "We are in the presence of God to hear all things that are commanded thee of God."

IV. The things commanded of God. I venture to say to you my friends, that there are some things that are comparatively easy to do. A little while ago—before prohibition reduced the number of "cases"—it was a very simple thing for you or for me to go to a Rescue Mission where we found what we called "the down and outs," the wrecks, and to proclaim to them what Jesus Christ could do for them. That required very little experimental knowledge of his power. Was it not a simple thing to take a man in the mission—and there was right at hand the evidence of what sin could do and then proclaim what Jesus could do? It is not such a difficult thing to talk to the girls and boys of our Sunday Schools. They are innocents yet—to be tested, and tried and tempted. But when the lawyer comes face to face with a lawyer who is just as honest as he is, and when the physician comes face to face with a physician who is just as true as he is, and when the business man must face the business man whose credibility is just as well known as his own; and when the pastor enters a home where he is delighted to be entertained, whose children are welcome guests in his home, and looks into the face of the father, loved by that family, respected in that community, known for his generosity, loved for his humility—when that pastor looks into that man's face to proclaim Jesus Christ as the need of that man's life, it is well for him that he has himself looked into the heart of God and become conscious of the unseen; that he has felt in his soul the plan and the purpose of God; and is in his life co-operating with the will of God.

I venture to suggest to you that this is a type

we are meeting with all the time, and never more than in these days. He is looking at the pastor on the Lord's Day and saying, "We are here in the presence of God to hear all things that are commanded thee of God." Now I would suggest that on the Lord's Day a great lot of folk are looking at the pastor saying: "What has God commanded thee to say to us? We are here in the presence of God to hear all things that are commanded thee of God."

V. The mouthpiece of God. Then Peter opened his mouth. In the good old days when I was young I used to hear well-meaning people say, "Open your mouth and the Lord will fill it." Well, he will if you will give him a chance. Opening the mouth will not do it. When Peter opened his mouth, back of all that he had to say was the housetop experience. He had been living in an atmosphere; he had been cherishing ideals; his heart had been strangely moved by a great example. When he opened his mouth to speak, the power lay not only in what he had to say, but in everything that was back of what he said, the atmosphere, the ideals, the great example. Peter opened his mouth and said—What did Peter say? The surprising thing is that he said nothing that was novel. From a literary standpoint there is nothing peculiarly striking. As far as I read it and read it again there is nothing to show that people were surprised by the vastness of his language or the reach of his mind. It was a very simple story that he told, but he took hold of things that were fundamental, and he dealt with certainties.

When Peter opened his mouth, what did he say? He told the story of Jesus, the words of Jesus, the death of Jesus, the resurrection glory, the ascended Lord, the living, ever-regnant Christ. And doing that he turned and said that if a man, by faith, believes this story and accepts it, there is remission of sins. Here was a man who had gone out and wept bitterly, but he knew by his own personal experience what Jesus Christ could do with and for a sinful man. Here was a man to whom Jesus has said, "Lovest thou me?" Here was a man who had seen the death on the cross—and Jesus could never have borne death had there not been a Heavenly Father on the throne. This man, with these certainties of his life, telling the old, old story, told it in such a way that something had to happen.

VI. The Holy Spirit fell. Now let us keep in mind that it is a very simple story. You know it just as well as I do. While Peter yet spake these words, what happened? Here you have your listening congregation, made up of the family,—just a little family group—of an honest man seeking to know the way to God. Here is a man who has been on the housetop of a man whose trade was despised so that the average Jew would not go near; and he had been opening his mouth, telling the story of Jesus, what he said, what he did, how he died, how he rose again, how faith can triumph over sin. And while he yet spake these words the Holy Spirit fell on all them that heard the word.

Now I want to ask you, why did the Holy Spirit fall? And I want to suggest to you that the Holy Spirit could not do anything else but fall. You see, when the Holy Spirit came at Pentecost, he did not go back anywhere. He stayed. Jesus promised that—that the Holy Spirit would stay. So that he was not far off when an honest man

was seeking the way, and an honest man was opening the way. Have you never known men to energize and argue and try their logic to convince themselves and others that they may entice, or by some method compel the reluctant Holy Spirit to yield to them? As I read this story, there is no indication of waiting, or agonizing, or teasing, or argument. The conditions were right. And "while Peter yet spake these words, the Holy Spirit fell." Oh, how much more willing than any congregation, is the Holy Spirit? It is always God's great, earnest, passionate longing that the Holy Spirit might have an opportunity to fall on men. "And while he spake these words, the Holy Spirit fell on all of them that heard the word." But the Holy Spirit never would have fallen if Peter had not been with the Master, looking out on a vision splendid; and the Holy Spirit never would have fallen if Peter had not come down from the housetop to go to Caesarea; and the Holy Spirit would never have come if Peter had not told his own story. When Peter did that, the Holy Spirit did his work. He "fell."

VII. Can it happen today? You say, "Does that happen today?" Has it never happened in your experience? A mother with a child; a father with a family; a Sunday School teacher with a class; a friend with a friend; a pastor with his flock; let me see if I can call it to your remembrance.

There was once a day when your mother—it may have been years ago—was telling some little story out of the Word, and as she told it, "The Holy Spirit fell." You saw the truth. There was once a day when a pastor took a very familiar portion from the Word of God. He gave out his text and you said: "That is a very old text. We are going to have a very monotonous sermon. There is nothing new in that." But suddenly your mind seemed to open and you saw visions, and you were dreaming dreams, and you said, "I have found it." Your pastor had been upon a housetop, you see, looking into the heart of God, up into the plan and purpose of God, and he came to the Church that morning to tell the old, old story. "The Holy Spirit fell"—and you saw.

The Holy Spirit falls in another way, too. There have been days when you have seen a strange light come into certain eyes, and an unusual expression come into certain faces. You said, "Why, what is this?" You remember that Jesus was one day walking and talking with two friends by the way, and afterwards they said, "Did not our hearts burn within us?" You know that. You have seen little children come from very close to the mother's heart, eyes shining, faces smiling, lips singing. Why? She told a story, and "the Holy Spirit fell," and their hearts were strangely warmed. You have known what it is to have come to a day when you felt you could not climb the hilly slope much longer, that night time was coming on; and in the morning you felt your feet as if they were wings. It was the Word of God getting into your heart and strangely warming it.

One other thing took place on this day of days. Peter said, "Why should not this people be baptized?" Why did he say that? Because they themselves desired baptism. And what is baptism? Calling upon ourselves the name of the Lord Jesus, isn't that it? Calling upon ourselves the name of the Lord Jesus! And they listened to the Word, and the truth became as clear to them as it was to Peter—the Word that had gotten in upon their hearts, gripped their wills, until Cornelius and his family were ready to say, "We call upon ourselves the name of the Lord Jesus." What was that? The Holy Spirit falling upon the will. You have seen that. You have seen an irresolute lad become resolute. You have heard a man of your flock say, "By the grace of God I will." Why? Because "the Holy Spirit fell" and reached his will, making him strong to yield, to confess and to serve.

If my heart be right with God and with men, if my soul be flooded with light so that Jesus is real, and if in his name I open my mouth and tell the old, old story, I may be confident that the Holy Spirit is where I am, and that the Holy Spirit is ready to fall upon all them that hear the word.

Revival Program Which Succeeded

W. C. Poole

To make a program for a revival campaign and print a series of subjects and texts is not so easy as for other general meetings of the church. Genuine revivals cannot be held with limitations and bounds. Large opportunity must be left for freedom to follow up a lead which may come unexpectedly. Converts frequently begin among those who are least expected. Small incidents often turn the trend of a meeting. The Spirit's call must be obeyed. Revivals cannot be manufactured in a set mold.

Yet there are times when a program is of great assistance. It is always better to have a program than to have none, even if it is not followed to the letter. A program often adds attraction until deeper interest is created, much the same as an evangelist draws the crowd before there are converts. This is specially true in those churches where there is an annual revival campaign conducted each

year by the same pastor without outside help. The new pastor himself is always an attraction in the first year's revival effort. He can use old methods and ideas, perhaps used by him before, but which are new in his present field. The second and third years, he cannot repeat them. It is not the object of this paper to list the many methods of revival work found in the many books on the subject, but to give simply some programs I have used.

I have always found it helpful and interesting to use a whole Revival Campaign for one idea and drive that idea home night after night, till it gripped the people. Beginning all over again each night with a new thought is not likely to produce as big a fire as piling new fuel on the old fire. After gathering in a long list of converts, perhaps the most valuable kind of a Revival Campaign to follow it up next year would be one for Christian Workers.

This can sometimes be profitably conducted while preparing for a Revival campaign. It is very valuable for those churches in which there is prejudice against the old-fashioned Revival. The idea came to me when I was pastor of just such a church in the fashionable section of one of our cities where I could not at that time get as many to attend a week night revival as came to the regular prayer meeting. Necessity drove me to this program of Revival in the regular Sunday and Prayer Meeting Services.

I had the program printed on usual size blotters with one side smooth. The people were urged to use the blotters as book marks in their daily Bible reading during the ten weeks' campaign. I believe that the campaign gave my congregation a greater uplift than any other kind could possibly have done at that time. Below is the program. I have used it since with good result.

USE THIS BLOTTER FOR BIBLE BOOKMARK DURING THE MEETINGS.

Ten Weeks Soul-Winning Campaign.

Without extra meetings.

At regular services—From New Years till Conference

McCabe Memorial M. E. Chapel,

BOULEVARD AND 22ND ST.

Beginning at 10.00 a. m. and 7.00 p. m. every Sunday. The Pastor will conduct a special Christian Workers half hour service of Gospel Song and Praise before each service.

Sunday Preaching 10.30 a. m. 7.45 p. m.

Sunday School, 12.00 m.

Mid-week Service, Wednesday 7.45 p. m.

Theme for Ten Weeks—How Jesus Won Souls

At each service the Pastor W. C. Poole will discuss a special case of individual soul winning by Jesus as follows:

Sun., Jan. 3	A. M. Communion—Losing Jesus. P. M. How Jesus won His first Disciples. Jno. 1; 35-46.
Wed., Jan. 6	How Jesus prepared for soul winning. Matt. 4; 11.
-Sun., Jan. 10	A. M. How Jesus won a learned Scholar. John 5. P. M. How Jesus won a Curious Sinful woman. John 4; 29.
Weds. Jan. 13	How Jesus won souls at a wedding. John 2; 11.
Sun., Jan. 17	A. M. How Jesus won a Rich Nobleman. John 4; 53. P. M. How Jesus won a business man. Luke 5; 28.
Wed., Jan. 20	Times when Jesus prayed. Matt. 4; 11. Luke 4:42, 5:16, 6:12.
Sun., Jan. 24	A. M. How Jesus Won a Sick Man. Luke 5:20. P. M. How Jesus Won an Army Officer. Luke 7; 1-11.
Wed., Jan. 27	How Jesus Won a Timid Woman. Luke 8; 43-48.
Sun., Jan. 31	A. M. How Jesus Won the Children. S. S. Decision Day. Luke 18:17. P. M. How Jesus Won a Boy as Partner. John 6; 9.
Wed. Feb. 3	How Jesus Won a busy House Wife.
Sun., Feb. 7	A. M. Communion. How Jesus Won a Backslider. Luke 22; 61. P. M. Communion. How Jesus Won a Rich Politician. Luke 19; 1-10.
Wed., Feb. 10	Forgotten Sheaves.
Sun., Feb. 14	A. M. Ought one to give 1-10 of income to God? P. M. How Jesus won a dying Thief. Luke 23; 43.
Wed., Feb. 17	Shall we do what Jesus did?
Sun., Feb. 21	A. M. Subscription Report Day. P. M. How Jesus wins men to-day Christ's ideal man.
Wed., Feb. 24	A. M. How Jesus Won a Great Missionary.
Sun., Feb. 28	P. M. Men Jesus could not win.
Sun., Mar. 7	A. M. How Jesus Won the Heathen. P. M. S. S. Missionary Anniversary.
Sun. March 14	A. M. Last Sunday before Conference. P. M. Review Year's Work.

Oh that God will give us the passion that Jesus had for lost souls.

No outside help. Brief heart to heart talks. Good Music. Special singing by male Quartette. I will expect every member of our Church to be present at the services for Christian Workers.

Bring an unsaved friend with you.

Faithfully your Pastor,

WILLIAM C. POOLE.

Another program I have found very effective to get up interest and draw a crowd is the answer to the old reasons given by people why they are not Christians. Strange as it may seem, while I am always sure to have splendid audiences with this program, the conversions have been few. Perhaps I did not answer the reasons properly, but it was more likely because I used the program when there had been revivals in preceding years. I have also thought that the controversial character of the program kept out the spirit of submission and surrender. However it is good to use out after a big Revival when the lines and divisions are being drawn. It places arguments in the minds of the converts with which to meet their critics.

Here is the program:

My Dear Friend: The harvest time for souls is always, but especially now. The Lord must do the work. We cannot. But he will work through you and me. Let us depend on God and ourselves. Unless special need they will last only two weeks, so begin hard work at once.

1.—Will you, besides praying for the meeting, select some one person whom above all others you want saved and send me their names for enrollment on my book of prayer? I will not make it public.

2.—Will you try to be present every night possible?

3.—Will you pray God daily to fit and prepare your pastor for his great responsibility?

4.—Will you do what God wants you to do? Certainly so if the preacher asks you.

5.—

A great many people have given reasons why they are not Christians. I have arranged the reasons and will take them separately as follows:

First Sunday.—Backsliders.

First Monday.—Restoration.

First Tuesday.—I do not feel like it.

First Wednesday.—They won't let me alone.

First Thursday.—Hypocrites in the church.

First Friday.—What my religion has done for me. (Christian experience.)

Second Sunday.—What shall I do to be lost?

Second Monday.—I cannot decide. Not to-night.

Second Tuesday.—I cannot hold out.

Second Wednesday.—I cannot give up all.

Second Thursday.—I never did anything very bad.

Second Friday.—The greatest blessing of my life and how it came. (Experience.)

Third Sunday.—My reason why you are not a Christian.

Come. Seats free. A cordial welcome.

Meetings every night, 7:00 to 8:30 p. m., except Saturday.

Sincerely, your pastor,

W. C. Poole.

Here is another which is one of my favorite programs. I rather like to use that fifty-third chapter of Isaiah. I used it first in a country town. It is suitable for any congregation—Mission or Cathedral. I devised this program just because I was peculiarly led to the fifty-third chapter of Isaiah.

GET RIGHT WITH GOD.

Revival meetings in M. E. Church during all January from 7 to 8:30 p. m. every night except Saturday. The meetings will be for everybody regardless of Church affiliation. Members of other churches just as welcome as our own, but the greatest welcome for the unsaved for whom Christ died.

Come Help and Be Helped.

My Motto: It is more important to save a soul from hell than to gain a church member. Come and be saved and join whatever church

(Continued on page 510)

THE PARABLES OF SAFED THE SAGE.

The Parable of the Self-Starter.

This have I observed, that the signs of Superiority in one generation become the evidences of Inferiority in the Next. For I can remember the time when a man did wear with pride his Right Arm in a Sling as a Testimony that he had broken his wrist in Cranking his Ford Car. And now every man hath on his car a Self-Starter, and the man whose arm showeth the kick of the back-fire of an antiquated Ford, keepeth in his own Back-yard until the Plaster Cast is off.

I am too rich a man to own a Car, for I have a share in the Cars of all my friends, and as I ride with them I notice how they no longer get out and turn a Crank until they are Red in the Face, but sit in their seat and set their Foot upon the Neck of the Self-Starter. Then doth the Car go forward, and every man doth straightway forget that it was ever otherwise. But I who have never Cranked a Car or had a Car to Crank have Suffered Vicariously much misery in seeing my friends Crank their Cars, and I partly earn my passage by a thankful spirit that there is such a thing as a Self-Starter.

I have lived long, and have many associations with my fellow men. And I serve on many Committees, and I labor in the House of God. And I have done my full share of Cranking. For the world is tolerably full of Cranks, and some of them do not turn easily. And there are many good men who contribute something to the world's speed, of whom it may truthfully be said that the labor that is necessary to Crank them exceedeth the productiveness of their effort.

There was once a man who had to be appointed on any Important Committee, but who, being appointed, was at ease in Zion until his Minister grew weary of waiting and Cranked him Three Times. And after he had done his work, and gotten his Vote of Thanks, his minister retired behind the scenes and wiped the sweat from his own brow, and nursed his Backache, and gave thanks that his Wrist was uninjured.

And there was another man who was good and reliable and patient and capable of doing good in the world; but he never started until something occurred to start him.

And there was another who, being Cranked, did snort and sputter and vibrate and puff and advertise the fact that he was about to go, and then suddenly would go dead on the job, and have to be Cranked all over again.

Now, it is to be remembered that there are some people who have too good a Self-Starter, and who have no Steering-Wheel, and who go amuck down the Pike, colliding with everything in sight. And I say no word of approbation concerning their footless activity.

But there are others, who hearing the Word of God, say, That is a good idea, and I believe that it is true, and I will straightway go and do what is my duty.

And I have the impression that when the good people enter Heaven, the Celestial Traffic Angel will say, All you Self-Starters may go straight in, and keep to the right, and keep moving; for ye will not impede the Traffic. But ye who have had to be Cranked for every

blessed thing ye have ever done on earth, may park for a few generations outside the Gate, and we will see what we can do for you after the Rush Hours.

THE SALOONLESS MAYFLOWER YEAR REVIEWED.

"The black horse and the white horse are going down the stretch neck and neck as we near the end of this Mayflower year," Dr. Wilbur F. Crafts says in his review of the moral gains and losses of 1920. "January 16, when constitutional prohibition went into force, was one of the great red letter days of universal history. Our stainless flag will never again shield either a slave or a saloon. With 100,000,000 in the 45 ratifying states and only three in non-ratifying New Jersey, Connecticut and Rhode Island, there is no remotest chance of changing the Constitution. The moonshiners and bootleggers and their patrons who trample on the Constitution are guilty of near treason, and citizens who propose to surrender to their Hun policy of frightfulness are no less contemptible. The nation that conquered the Kaiser will not surrender to the Kaiser's brewers. Prohibition has been a success in spite of poor enforcement, and will remain as the year's greatest gain, with a close second in woman suffrage, winner in spite of the same evil forces.

"But the year has deep shadows. While the total of crimes has greatly decreased since national prohibition came, there are some evils that are increasing by leaps and bounds. Pugilism has been legalized in Kentucky, New York, and Massachusetts. In every other legislature strong preparations to defeat proposed licensing of prize fights should be made at once. Amazing to tell, Massachusetts in Mayflower year leads the nation at the wrong end, voting by referendum for pugilism, for Sunday sports, and for 2.75 per cent beer. Gambling goes on unchecked despite the warnings which the nation received when the meanness of this greedy vice was shown, as by a flash-light, in the bribing of our idolized ball players. The social evil is another dark shadow. Worse than any of them is the lazy and cowardly attitude of good citizens toward the nation-wide epidemic of lawlessness. The broadcloth anarchists who violate the Constitution will have no one to blame so much as themselves when their own daughters are violated and their own property and life become the prey of those who have learned that any law one dislikes may be labeled "blue" and then disobeyed.

"Let us all proclaim, as good citizens, from pulpit and press, through school and club and chamber of commerce also, that **all laws are red, white and blue, and he who tramples on them is a red anarchist trampling on the flag. All true Americans will be loyal to all the people's laws.**

"We are free to discuss laws in the making, and even to argue for their orderly repeal, but not to violate them when in force. There is no right of revolution, nor even of violence, when the people have the right to vote. He who has the key in his hand must not batter down the door."

Making The Prayer Time In The Church Service Memorable With The White Cross

Wm. L. Stidger, Pastor St. Mark's Methodist Church, Detroit, Mich.

Author "Outdoor Men and Minds," "Giant Hours with Poet Preachers," "Star Dust from the Dugouts."

While having lunch in a group with Dr. J. Fort Newton, recently, that great American who has been occupying one of London's greatest pulpits, I heard him say of a certain English preacher: "During the war his prayers stood out in a marvelous way as the full and complete expression of the fears, hopes, sorrows, tragedies, and sufferings of a nation. These prayers were copied in the papers instead of his sermons. It was the most wonderful case of a preacher making his prayers stand out above all the rest of his service, that I have ever seen."

This story is somewhat of a contrast with the experience that I once had in sitting in an audience at a session of the General Conference of the Methodist Episcopal Church at Saratoga, when Dr. W. S. Tinsley, the negro preacher of Philadelphia, prayed. He was to preach that night. He looked down into the faces of his audience and saw there at least half a dozen bishops of the church, several editors and secretaries, and hundreds of preachers, some of them the biggest white preachers in the church. Here was his prayer:

"Oh Lord, I ain't nothin' but an ignorant nigger! Down here in this house is a pack o' Methodist bishops, editors and professors. I ain't nobody to be preachin' to such a crowd of educated white folks. I ain't worthy o' this, Lord, so you just use me fer a telephone and you talk to 'em through me. Tell 'em what you want to tell 'em, preach to 'em, talk to 'em, through me! And, Oh Lord! When you get through, hang up! Amen!"

In these two instances the prayers of two widely different preachers may certainly be said to have "stood out"; to have been made memorable. Here is the case of one stately dignified, chaste preacher in England, who, through those terrible years of the war prayed such tremendous prayers that they stood out even above his preaching, so that the newspapers quoted his prayers rather than his sermons. Then there was the case of the great Philadelphia negro preacher who, in an entirely different way made his prayer stand out, even above the memory of his sermon in one's mind; and I doubt not, in the minds of all who heard him on that night. I can personally remember nothing of the negro orator's sermons, although I have a hazy recollection that I was deeply moved by his eloquence; but that prayer stood out and it still stands out, a thing apart. It loomed over the rest of the service like a mountain peak.

The Lighted Cross and the Prayer Time

I believe that a preacher of the unsearchable, the illimitable, and the heart-warming Gospel of Jesus Christ has a right to use any legitimate way under God's sun, as long as it is dignified, and as long as it is reverent, of producing in the minds and hearts of the people who come to his church an atmosphere of reverence and worship. Most of us cannot make prayer stand out as did the London Divine. Most of us do not care to do it as the negro did, even if we could do it naturally and unaffectedly.

To the middle group I think that I have worked out in the actual Laboratory of Experience a scheme that is spectacular, that is dignified, and that is productive of an at-

(Continued on page 503)



THE MINISTER'S BETTER HALF

The Wheat With The Chaff

By Another Minister's Wife

[The suggestion of a league of minister's wives is good. The Expositor offers a page or more where they may "let off steam." No laymen subscribers are admitted to The Expositor lists. Ministers' wives may, therefore say what they please. The editor will not censor it.—Ed.]

I feel it would be most interesting, and often wish it might be possible to form a league of or union of ministers' wives for the purpose of letting off steam or creating an atmosphere of humor. Irritating things that happen seem almost humorous when told to others who can match your story with one just as good. I am sure many other ministers' wives smiled across the distance to the writer of "The High Cost of Marrying a Preacher," in which she told her own and many of our experiences. Only yesterday I received a letter from a most charming little woman, the wife of a country minister, who struggles along and makes ends meet on almost nothing a year. She sews for and clothes her four children on bargains, cast-offs and left-overs, and because she is so gifted as to make herself and her children look like human beings she is criticized and often called extravagant.

I wonder why ministers and their wives are not born immune from the usual needs, clothing, food, and a natural desire to live their own lives in their own way. Because, after all, it is the constant feeling of dependence and the effort of trying to pry money from the pockets of the majority of the flock that expenses of the church may be met and that you may not perish from the land, which robs the true, beautiful and real work of the ministry of three-fourths of its joy. There may be churches, but mighty few, I fear, where the minister and his wife are not expected to make heart touching and pocket reaching pleas and plan sources of amusement that money may fill the coffers. This is the one part of the minister's life and work that is abhorrent to me, and I speak for many, I am sure.

If I have a hobby, it's "ministers wives." While visiting friends in a small town I was greatly entertained by the conversation of several ladies who had come to call. Some church activity was mentioned, followed by many appreciative remarks about their pastor, "such fine sermons," "so social," and apparently best of all, "so very good-looking." I longed to ask about his wife, but bided my time, and soon one lady said, "And isn't it a shame that Mrs. ——— is not a greater help to Mr. ———? Why, she rarely attends any meetings, never entertains, and seems so out of things!" If I had not been in the sisterhood I might have pictured her as a hard-hearted individual, not at all appreciative of her husband's virtues. Turning to me, another lady said, "It's such a pity when the minister's wife is not a real helpmeet, isn't it?" Perhaps the kindness and appreciation shown me by our people make me more eager for all others to be fairly understood and treated.

At any rate an earthquake or bomb could not have caused greater mental disturbance than my unexpected answer. My words fairly tripped each other. Their pastor's wife had two small children, a good sized parsonage to care for and no help, and yet that was not enough, but she must also serve as minister's secretary, be a social leader and church visitor, and remain absolutely strong and well; "not very strong" was another of her cardinal sins and one not allowed to a minister's wife. "All this she must be, and for what?" I asked. "Just that you and the rest of the congregation can feel that she is humbly and properly grateful for the \$1000 you grudgingly pay her husband for working night and day. She no doubt supplies half of every fine sermon her husband preaches, is his constant guide and advisor in his social work, and the originator of many plans you so much admire." I then stopped for breath, and beaming upon my wide-eyed listeners, who kept saying, "Well, really, we never thought of that!" I asked, "Now, please, may I ask you all to do something? Each one of you look for Mrs. ———'s virtues, which are many, I am sure, tell her of them, not once but a hundred times, and once a week or so, care for her little ones, that she may be free to rest or read or run away, or enjoy herself as she will. Very likely she will take the time to make calls, attend meetings or in some way help boost her husband's work. Such is the way of wives, but whatever she does, let her decide, you just give her the chance."

These women were all fine—they simply did not think. And months later, when I met Mrs. ———, her talk with me, telling me of the kindness of these same women, made me know that the seeds had sprouted.

I remember well when I came to this church thirteen years ago, a neighboring pastor congratulated me on having become the bride of a metropolitan preacher. I cannot recall if he emphasized the word "metropolitan," but he should have, if he did not. Undoubtedly there is a great difference between a city and a country charge. The people have larger interests and a wider scope in the city and your every step is not so eagerly watched. So I count my coming here as one of my biggest blessings, and as I look back upon the years I find much wheat with the chaff, much good with the bad, more joy than sorrow, more love than hate.

I had been raised in a home where kindness reigned and was taught to look for and find goodness in others, so it was with small misgivings I turned my back upon easier paths and decided, for better or worse, in favor of the preacher.

I expected love and kindness and gladly gave the same. True, it needed a very elastic imagination to find these points in some of the five hundred and more personalities by whom I was greeted, and at times my faith in (wo-)mankind has greatly resembled a stormy sea. Cares of home and family, calls and callers,

meetings and a thousand other demands leave me with two complete break-downs to my debit and a deal of common sense and more poise to my credit. And yet today I face the future smilingly with a great love in my heart toward our people. I guess I have been specially blessed in my choice of ladies, a band of fifty or more, each one so different in disposition and with many interests of her own, and yet so amazingly willing, eager and responsive as they work with me for our church. "Love never faileth," and I am constantly made to see it.

Our church is a very old one in a very poor section. Our congregation includes those in need, many of the middle dependable class, and a few loyal souls who live at a distance, and who can and do help the needier ones. One morning I was out with one of our parishioners in her beautifully equipped car. To me it seemed her life must be one of ease, comfort and freedom from worry, but she confided to me many things which made me come back to our wee nest with a feeling of safety and thankfulness. That same day in the afternoon I made several calls, and especially in one home where the needs were great and grave trouble was visiting, I did so want to be a real help. Sometimes I think being a safe deposit vault for secrets large and small

and occasionally easing a heartache or need makes all the hard unhappy side fade into insignificance and makes our task of helping in our husbands' many-sided labors a constant joy. We can even smile at the little stings which make us uncomfortable. I well remember when one woman told me of my husband's splendid worth and fine sincerity, how glad and pleased I felt. But then she purringly added, "You are so different from a minister's wife, rather too light and frivolous." This after a trying day, when I had tried to forget self for others and had forced the smiles to chase away the tears. I fear I was not glad, but after all, she said it to me—that was a comfort. When another good soul asked me if I wished our son to become a minister and I had answered, 'No,' her grieved look and shocked "Why Not?" made me add "I am thinking of his wife."

Whenever I am tempted to run away to some far-off island—always with, never from my preacher—if I take the time to separate the wheat from the chaff, I always find the scales hang heavily with wheat. (As for the chaff, let's try to let the wind of kindness and forgiveness blow it away). And I willingly stay here to work with and for our people in, after all, the biggest and finest work of this old world.

The Minister's Mother

"MY SON"—X-RAY OF AN UP-TO-DATE MINISTER.

I wish I could afford to give a copy of "My Son," by Corra Harris, to every preacher's wife in America. It would be interesting to the preachers generally. However, it might be too soul-searching to be enjoyed by some preachers I know. But this story, full of character etchings of Christians, is rich. It wastes no words and is packed full of the most delicious humor, and through its currency run the red lines of comment on problems of the day, that makes it the most genuine, candid literature I have read for years. It is up to the minute dealing with labor and capital and spiritualism in the church. It is an X-ray of many successful churches, and portrays a revival in which the preachers and many of the members of the church were saved from selfishness. It has appeared serially in The Saturday Evening Post, and is copyrighted by the Curtis Publishing Company, whose permission we have to reprint the following paragraphs, they being comments of the mother of Peter, the minister, on his spirituality or lack of it. When he is filled with the Spirit, so also are the members of his church, employer and employee. You have a rare treat ahead of you, if you haven't read it.

It is to be published by Geo. H. Doran in book form. She says:

It is all very well to be dead to the world, but it is a queer and depressing sensation to discover that the world is dead to you. It is not so easy to take a back seat in your old age when in your prime you were a prominent person, even if you were only distinguished for your meekness and long-suffering. And there are moments when you must spring to your force of habit, wave your hand and say: "My dear brethren, I rise to a point of personal privilege. Everybody here is wrong but me!" You may as well sit down and let the wrong go on. The brethren will not recognize you. You are out of order.

I have seen this trembling-kneed tragedy too many times not to recognize the symptoms of it in my own case. So I tried to be patient and wait for what would happen. I wanted to be somewhere around when the mountains fell on Peter. I have never claimed to be a very good

woman; but I have noticed this, that there are two things that cannot be changed—the weather and the Word. We have changed everything else. We have made the earth over many times on top. We have built cities where rivers ran. We sail a thousand ships where once was dry land. But who by taking thought can change the wind from the east to the west, or cause one drop of rain to fall, or make a season fair when clouds steam up? And we cannot do a thing about it except put on more clothes and build a fire; or take off some clothes and not build a fire.

It is the same with the Word. We cannot change it. It is the weather of immortality. It is the very breath of God to the soul of man. Nothing we do or think can take its place. The fact remains that the pure in heart do see God, and they do it by faith, and they are the only peacemakers in this world who do make and keep the peace. They are the safe people. The Word is their law and their life. They are still the leaven that leaveneth what we call Christian civilization. They are yet the most powerful and most influential people among us without making a fuss about it. They hold things together in spite of wars and politics and the masses and classes who work and work in idleness and bitterness to achieve their greeds and purposes.

During these earlier years of Peter's ministry I was at a loss to discover the name of the thing he had so innocently and honestly substituted for the religion of his fathers. Finally I discovered that it was not God at all, merely the science of human duty.

Every preacher has his favorite bywords of the gospel. William's were; "Ye shall be born again," "Believe in me and ye shall have eternal life," "Keep the faith," and a hundred similar phrases. But Peter was always quoting from some Ph.D. So-and-So, who was a scholar, but not an apostle.

One must not object to these books as literature, and no doubt they are useful to people who desire to cultivate a sober dullness of mind and character. But for the priests of God there are the teachings of Jesus, the first and second Epistles of the Apostles, the Acts to guide him in practical service. And if he ought to touch up his congregation with a little harshness he

can always find it in the Old Testament. I never thought much of Solomon as a Christian man, but he had a dolorous wisdom of life that suits the taste of the bitter saints. And if there is some transgressor in his congregation who he knows ought to be searched out and attended to, it is not necessary to call him by name and hurt his feelings. The preacher has only to take his text from the right Psalm, because David has prepared all the rituals of penitence any kind of sinner needs. If he wants eloquence to inspire him there is Isaiah, the most nobly eloquent man living or dead, without one strain of Promethean impotence in the torrential splendors of his great spirit.

One Sunday Peter read the Ten Commandments, and then preached, you may say, at random on the moral law. He did not take these commandments one by one and test his people with them. He did not quote from Moses or any other Scripture. But he said a good deal in this sermon, which I believe was quoted, more than you could prove, because you could not tell exactly when he passed from Hegel to Hobbes, except that now and then he seemed to strike a sort of intellectual air pocket when he dropped in plain view of the humbler intelligences in his congregation. I watched him, and I was bound to conclude that these descents were the only parts of that discourse which he had got from his own thinking, and all of it was seventh cousin removed from the Scriptures, which are always addressed personally to "you" and may always be recognized by that.

* * *

Peter's congregation regarded him much in the same manner on this occasion. They were plain people out of an enterprising country town, well dressed, comfortable, but not furnished up mentally, accustomed all their church lives to doctrines and amens and evangelistic preaching. They backslid right there. I saw them do it. They listened with a concentrated attention which they would never have given to a plain gospel sermon. Peter had them on their mettle. They were determined to understand him if it were humanly possible. This was the height of their ambition, to skin the cat intellectually whenever he did.

The modern preachers seem to be to be divided into at least two classes—those who really preach the gospel but without any vital faith in its power to move the people, and those who preach just ethics, which is not preaching at all. It is offering a set of fashionable people or unfashionable people who have not been regenerated his own favorite butternut pattern of morals. Maybe he tells them from which firm of writers he gets it, maybe he does not. It comes to the same thing. What he says does not carry with it the power of conviction.

I waited that day until Peter had taken his Sabbath-afternoon rest, but when he came out in the cool of the evening to sit behind the vines on the porch I was there.

He made some remark about what a pleasant day this had been, and seeing that he did not refer entirely to the admirable autumn weather, but to some feeling of personal satisfaction he had in it, I replied briefly in the affirmative just wide enough to cover the day. He asked me if I noticed what a large congregation he had at the morning service. I admitted that a great many people were there.

"I never preached to a more attentive audience!" he exclaimed.

"Yes, they listened as if they were deaf," I answered.

He glanced at me inquiringly.

"What was that you quoted, toward the last of your sermon?" I asked.

He was pleased. When you are young and do not know how simple real wisdom is, and have just preached a learned discourse, you do crave the humbler admiration of your fellow men, even if it is only your old gray-haired mother.

"Oh, yes," he answered; "I hope they all got that. It sums up the whole business of living: 'Act only on the maxim which thou canst at the same time will to become the universal law,'" he repeated sonorously.

"Why didn't you quote Matthew, seventh chapter and twelfth verse, then, without calling it somebody's categorical imperative?" I demanded.

He flirited his head round and caught the look I was giving him over the top of my glasses.

"It was a plagiarism of the Golden Rule, but I doubt if your congregation recognized it, fussed up in that egotistical thunder of words," I said.

Peter was regarding me as you do a member of your family who shows the impudence of invincible ignorance.

"Mother!" he exclaimed. "You are referring to one of the greatest thinkers of the age."

"And I am reminding you of the greatest Teacher of all ages, who said the same thing so simply that a wayfaring man could understand it and do it without puffing himself up by willing it on the rest of us as universal law. That man didn't think it, Peter; he learned it, and then hid it in philosophical terms, as doctors and lawyers conceal the plain meaning of medicines and laws in Latin words and big phrases," I told him.

He was silent, not from regret but from filial repression. I took the advantage of him that Nature gave me and went on speaking.

"You are whitewashing your people, Peter. You are not teaching them to live by faith and to do the will of God. You are teaching them how to choose a convenient pattern of morals for this present world. You read the Ten Commandments this morning; then you quoted, but you scarcely mentioned Moses, who led an undisciplined people through lands and wildernesses for forty years, not because he taught them that these were the principles of moral law, but because he taught them to believe that they were literally from the Lord almighty. Could a single man you quoted this morning lead a people by reading them his own essays on morals? They could not. They lack that authority of true prophets—"Thus saith the Lord!"

I got up heavily out of my chair, feeling very much moved because I had not moved Peter. I was about to pass into the house through the door behind him when I had another thought. Sometimes I fear that this will happen to me after my last breath is gone, that I may have a thought without being able to speak it, and that I shall lie uneasily in my very grave with it sticking up out of the dust of my mortal mind like a flame.

"My objection to just ethics, Peter," I said, addressing the back of his head, "is that they have too many parents, both heathen and pagan, and that these parents borrow from each other and taint their systems with this commerce of ideas, and that they are coldly impersonal, and that you cannot tell by the noble language they use whether they are Christians or atheists. Right now there are agitators in this country quoting the same men you quoted this morning, and they are working at the very foundations of our peace and order."

Then I went in, wiped my eyes and said tearfully, "Oh, William, William!" and "Lord, be merciful to Peter, a fool, but my son, and an honest man." Then I prepared our evening meal, which is a light one on Sunday, and told Peter I was not very well, and would not go to church that night, because I was fearful of what I had done to him, and that I might quench whatever spirit he had to preach with.

* * *

There was no amen corner in this church at Drumhead, and this was hard on me, being obliged to sit with my whole back to the congregation, with no polite way of seeing what was going on behind me. But nothing went on. These people had their pews. They rustled in softly and sat there for an hour on Sunday mornings. It was a sort of elegant acknowledgment of the Lord they made in his absence. The immortal soul was the skeleton in the closet among them. I had not been there a week before I discovered that it was indelicate to mention even my own soul, or to say anything about temptation or holiness. I had to learn not to mention the Lord at tea parties. I reckon there was an element of decency and reverence in this spiritual reserve—if only I could have believed it was spiritual. Maybe it is all in the way you are raised. Now I was never embarrassed by a reference to the will of God anywhere, but never in my life have I mentioned my own legs to a human being. If I had rheumatism and was obliged to tell the doctor where, I mentioned my right limb, which had been long afflicted this way, but even the young girls in this church at Drumhead talked as freely of their legs, and

showed them in a way that made me ashamed to go out on the street with Peter. Maybe it is really more modest to be entirely unconscious of your limbs, even if they attract much public attention, and at the same time to be so conscious of the sacredness of your immortal soul that you shrink from any social reference to it. I am saying that it felt queer to me, not judging them at all.

I do not question Paul's divine inspiration, but there is no doubt in my mind that he had the overbearing nature and the irascible temper of a great man. But that which has always touched me most was his concern for the people in these little churches. The anguished sweetness of his love for them, his fatherly concern for Timothy, even telling him what to do for his indignation, and no fear for himself about to be slain. Twelve preachers like this one, my masters, set the world on fire with a new faith. Now half a million of them cannot move this same world trained in the doctrines of the Christian religion. This is just one reason—they do not believe in the gospel they preach. They are beginning to "divide the word of truth." There is only one way to test the Scriptures. That is to believe them.

Peter was so popular with the women in this church that they invited him to deliver some lectures before the women's clubs. Now modern women must have lectures, of course, because they must obey somebody, and they no longer keep the domestic laws of obedience and service. I do not reproach them for that, though I have never known one who could justify her escape from these bonds. But it made me nervous when these clubwomen spotted Peter as being easy enough or vague enough to satisfy their cultural cravings. I have never heard of a woman's club inviting a plain, old-fashioned circuit rider to address them. They wanted novelists, dramatists, poets and psychics to teach them. They hate the naked, unvarnished truth as if it were an indecency. They live in their imaginations. You cannot tell now from looking at a woman even in church if she is an honest Christian. She may have taken to just her aura or to free thought. She may be bedridden on a theory of mysticism; or a spiritist holding communications with the dead over a ouija board. Give me a picketing suffragist every time; not that I could bear one, but she may be arrested and removed, but there is no law for disciplining the innocuously cultured women. Even if she is not a spiritist she is the medium through which sickly stuff is spread.

Peter was a very handsome man. He had escaped the pallor of the ministry, retaining his rich coloring. And he was still unmarried. So far he had escaped romantic complications, either from celibate reserve or shrewdness. I could never be sure. He had no spiritual blind side from which some preachers suffer in their relations to women. It was impossible to slip up on him through the Scriptures. Women were shy of confessing their sins to him. I suppose because he so rarely stirred up the seat of sin in his preaching. My belief is that they all felt the merciless sanity of his relations to them as a pastor, and they fought shy of him. But I could not tell what would happen to Peter now in this hour atmosphere of veiled mysticism which pervaded the Drumhead Women's Club, and I was very uneasy about him. It is bad enough when some prayer-meeting lady saint wants to read Second Samuel with your husband if he is her pastor; but you know what to do with her. It is much worse when a beautiful young woman wishes to consult your son, who is her pastor, on the monism of Parmenides, because if you are a Christian woman you do not know who this Parmenides is, and you do not know what to say to her.

But I took the old box of sermons up into the attic. My faith in them had not failed, but my hope that Peter would read and study them had failed at last. So I just sate the old box there under the window, sat down beside it for a little while and thought of William. How different his ministry had been, how hard his life had been, how little success he had, measured by these new church standards; and how different

everything had been with Peter, who could not hold a light to his father when it came to preaching the gospel and telling men the truth with courage about their sins.

I always became a little heated and resentful when I compared Peter with his father. So now I took off my glasses, wiped the widow's tears from them, snapped them back on and went downstairs, stepping strong, with my head up.

As it happened, I passed Peter in the hall, and I passed him as if he were not there, which is not my custom. I usually called him "my son" or gave him the blessing of a mother's look, but this time I did not turn my head, and I made my skirts swish the way a woman will when her sails are set against the weather.

"Mother!" I heard him exclaim.

"Yes, Peter," I answered as if Peter was the gnat on the bull's horn.

"What's the trouble?" he demanded, overtaking me.

"I am thinking of your father, my son," I answered coldly. "He was a great preacher and he was sent to be the pastor of the poor. He suffered everything. You are not a great preacher, and you are sent to be the pastor of the prosperous. And you do not suffer, but you have everything. You are like a rich man, Peter!"

He laughed; he would do that, turn my point against him on his smile. He stepped close to me and drew my head to his breast.

"There is nobody like you left in this world, mother," he began, still laughing. "You are still jealous for father."

"No, not that —"

"Yes," he interrupted. "You are not father's widow. You are still the ark and covenant of his faith, his way and his preaching. Spare me a little of your confidence."

"You have my confidence, and I wish you had your father's faith," I answered.

"Sometimes, just lately, I wish that too, mother," he said soberly.

He must have had some premonition of what this coming year held for him. Your Gethsemane can be anywhere.

Corra Harris in "My Son," in the Saturday Evening Post, describing the operations of the centenary in the church where her son was pastor, says:

"I try to be a reasonably good woman. When I cannot live in charity with my neighbor I resort to living in silence with him. But there is a sort of spite in the best of us that never dies. It only dies down until something happens to stir it up again. Sitting in Peter's church on Sunday with these posters inside and outside of it. I recalled the embarrassment the guests used to show at tea parties when I first came to this city and so far forgot proprieties as to mention the Lord and his mercies. I decided in the light of these posters that whatever the reason for this embarrassment it was neither reverence nor spiritual modesty.

"I will not go so far as to say that this financial activity in the name of the Lord was wrong. By this time I was so befuddled that I could not tell my moral right hand from my spiritual left hand. But it does something to people, even Christian people, to handle, have and hold large sums of money. One of the oft-repeated promises made during this drive for our Centenary Fund was that no preacher should receive a salary of less than one thousand dollars a year. This was a popular appeal in a section where many of them even in these hard times were living on six hundred and their sublime faith in God. We understood that these men's salaries would be supplemented from the Centenary Fund. What happened was that certain churches, already heavily burdened with the obligation they had taken to pay so much each year for five years to this fund, were notified that they must raise their pastors' salaries to at least a thousand dollars! They did, out of the pockets of their members, I am told, and not out of the Centenary Fund."

(A few of them did, Mrs. Harris, but not many, and these over-shepherds, after passing out word to that effect forgot about the underpaid preacher. They had used him and gotten the swag. If the preacher wasn't smart enough to make his people dig deeper why "Let him trust in the Lord.")

Minister's Salary

Pennsylvania Presbyterians Prove That They Honor Their Lord by Being Honest With Their 500 Preachers.

The Presbyterian Church in Pennsylvania comes nearest of any church to obeying the Mosaic injunction quoted by Paul that churches should not muzzle the ox when he treadeth out the corn. The Methodist Church is guilty, while the Baptist Church is a downright profiteer, grinding more than half its preachers between the mill-stones of downright poverty.

The ministers have certainly been treading out the corn in these big drives. But they have been muzzled, and muzzling handicaps these men. By paying these men less than living wages the churches are tying one hand behind the preacher's back, and then sending him out to fight the devil. And some church members are so disinterested as to the outcome, that they would as soon applaud the devil as the preacher.

There are only about 40 Presbyterian preachers in Pennsylvania who get less than \$1,500, and a number of them have used our letter to start subscriptions.

Only one or two of the forty are below \$1,200 and notice the privations necessary even on that salary.

Think, then, how men on \$750 to \$900 salary must be suffering. Nothing but the flaming wrath of the Son of God can show these churches and the denominational officials who are party to this profiteering, their iniquity.

The denominations that are making these drives for millions, using these underpaid preachers to collect the money, are Dead Seas of Selfishness. They are organized to take in millions, but are not organized to do the right thing by their employes.

The Presbyterian church of Pennsylvania is the only one that has grappled with the situation honestly.

Their synods passed a resolution making the minimum salary \$1,500, and provided for the payment of 50 per cent of the increase from the Home Mission funds of the Synod.

Other denominations pass hypocritical resolutions naming a minimum salary, but making no provision for paying the deficit, which is the only means of validating or making such resolutions honest.

Letter No. 1

Pastor, Presbyterian Church.

Dear Sir:—We are preparing some data on salaries of Pennsylvania pastors of the leading denominations: Presbyterian, Baptist and Methodist.

We will not use the information so that you, in any way, will be identified with the facts.

Please give us the amount of salary received for year ending October 26, 1919, and for year ending October 26, 1920. (This being date you supposedly report to Synod.)

The question we are trying to determine is whether a minimum salary of \$1,500 a year, the deficit to be paid from Home Missionary funds, would remedy the difficulties in which 50 per cent of the inadequately paid ministers find themselves.

Any facts you may give that will help in our "living salary for ministers" campaign, will be appreciated.

Sincerely,

F. M. Barton.

Responses to Letter No. 1

1. My church paid me \$1,000 a year for eight or nine years. With most careful management I was forced to go into debt \$800. I did this by borrowing at the local bank. The trustees generously raised my salary \$160 a year, and agreed to pay an additional \$160 a year to the bank.

(It is much better to borrow at the bank than to owe three or four merchants in town. This pastor seems to have antedated the Interchurch Movement plan of financing.—Ed.)

2. I am receiving \$1,200 and manse, which I am supplementing by teaching.

3. On my salary of \$900 a year I ran into debt \$500. Part of this was paid by the Home Missionary Society. I believe proper methods of raising salary would make Home Missionary aid unnecessary.

4. I so rarely refer to my salary that I was tempted to make no reply, but if some other brother can be helped to a just salary I send the information. It is my joy and deepest satisfaction to be entrusted with the glorious gospel of God's Son. Many of my brother ministers have not had a living wage, and I am ready to raise my voice in their cause.

5. I have three preaching points which cover 20 miles, making my traveling expenses \$100 or more. I have five children, and \$150 is required for school expenses. It costs \$4 a ton to have coal hauled. Prices are higher here than in larger towns, and food and clothing inferior.

6. I receive a salary and a bonus. The bonus is a scheme to meet the high cost of living without obligating the church for more than a year. A pastor friend gets \$1,500 a year, while a deaconess without a family gets \$1,200.

7. With four children dependent, the oldest in college, it is necessary to supplement my salary by a little farming and poultry keeping.

8. In 1907 my salary was \$1,200 and manse. Milk was 5 cents a quart and butter 20 cents a pound. My winter's coal bill was never more than \$15. This year my coal cost me \$150. I saved my money in that pastorate, but had to use what I saved. No family of seven can live on \$1,500 a year. I wish more men like you would stir up the church to help those with nothing laid by and those whose surplus has been depleted by misfortune.

9. Besides the \$1,800 salary and manse we have four acres and a good apple orchard. But do help the minister in country, town and city who does not have a living salary. May your pen be touched with fire!

10. \$1,500 salary, from which the upkeep of conveyance to cover two points must be deducted, is not sufficient. One church is in a manufacturing town where men make from \$45 to \$60 per week. One day my little girl came home from school crying. Her schoolmates made fun of her for wearing the same coat for school that she wears on Sunday. She asked her mother to tell daddy to stop preaching and work in the mill, "So we can have nice things."

11. The past year two months' hospital treatment for our baby made such a large bill that my wife had to draw on her friends to help pay. A minimum salary may prove adequate when all is going well, but when a rainy day comes one should be able to have the shelter of an adequate support. On my present salary I am unable to buy books. We ministers put our service above what we get out of it, but I appreciate what you are doing.

12. I have a wife and two children and my salary does not enable us to make ends meet. The whole church is under obligation to you for your efforts to increase ministers' salaries, for they will starve rather than speak for themselves.

13. The situation is becoming desperate. Some have quit the ministry. They love their work but they are mindful of the Word that declares those who do not provide for their own households are worse than infidels. Miners and day laborers have had their wages increased to meet living costs, but ministers who have devoted their lives to the work of God and his church remain underpaid.

14. It was impossible for us to live on my salary. Relatives sent money and clothing. We are pinched in every particular. No money for books, clothes, and a vacation is out of the question.

15. Coming to the end of the year I find myself \$100 behind, and I had a little income besides my salary. I laid before the session the actual conditions and showed how a sufficient salary could be obtained. But they opposed it because they would sacrifice some of the church services. I have nearly reached the point of despair.

Letter No. 2

Dear Sir:—According to a resolution passed by the Synod of Pennsylvania at Germantown in 1919, your salary should be \$1,500 a year.

The same resolution provided that the Synodical Home Missionary Society would pay one-half the increase required to make the salary

\$1,500, provided the local church would pay one-half.

I suggest that you verify this by a letter to the Home Missionary Society, and if the resolution is still in force, I will contribute \$5.00 to the half that your church is to raise.

The amount required to make the salary \$1,500 is usually \$200 to \$300. That would require your church to raise \$100 to \$150.

I will start the subscription list with \$5.00 and pay it on notice that the amount has been subscribed. You can surely get 19 or 20 men to do as much or more than a stranger.

Sincerely,

F. M. Barton.

Sand-bagging the Less-Than-Living-Salary Methodist Preachers.

After using their preachers to secure subscriptions of \$115,003,375 for five years, and taking over \$16,000,000 in cash, the Methodist Church sends out this letter of "appreciation" to the preachers who made success possible.

I would like to give you the words of the vigorous protest which one miserably paid

preacher put up against being bled white. But if I did the head bleeder would look him up and put him on the black-list. You don't believe the Methodist church has a black-list? Look at item 4, and you will see the stuffed club.

We are reproducing the letter now going out to Methodist ministers. Compare the printing and letter-head with those used to urge these same ministers to getting under the Centenary load.

A servant of the Pope of Rome said to Francis Assisi after showing him the splendors and wealth of the Vatican: "Peter need not say in these days: 'Silver and gold have I none,' Francis replied: "But can he say, 'In the name of Jesus Christ of Nazareth, rise up and walk?'"

The ability to raise \$115,000,000 does not exempt the Methodist church from the Lord's requirements to deal justly and love mercy. If the Methodist ministers getting less than \$850 a year got justice, the mercy might be saved for the steel workers, who get \$1,466 a year.

Why does Dr. Hingeley ask for money for

(Continued on page 469)

DEPARTMENT OF SURVEYS

BOARD OF CONFERENCE CLAIMANTS

JOSEPH B. HINGELEY, CORRESPONDING SECRETARY

GARLAND BUILDING, CHICAGO, ILLINOIS

To the District Superintendents and Pastors of the Methodist Episcopal Church:

DEAR BROTHER:

Though not written with a pen this is essentially a personal communication.

It is ten years since last I asked the financial aid of my brother ministers in order to advance the pension program of the Church, but at this time there are important and embarrassing reasons why we preachers should come into strict confidence with one another as to the present and future success of the generous pension plans of our Church. No cause stands stronger in the thoughts and affections of the laity and we should wisely fend off future complications, and we ministers, who share so liberally in the pension provisions should make it possible for the Board of Conference Claimants to conduct such a thorough investigation of the whole situation as will disclose the weaknesses and apply remedies before circumstances compel a sudden and illy considered reconstruction of plans.

It had been expected that the Council of Boards of Benevolence would provide means to make the necessary surveys, but in order to protect the Centenary allotments, and without prejudice to the rights and standing of this cause, it was found impracticable this year to add anything to the Centenary allotments. Under these conditions we can continue our present activities, but cannot make these necessary surveys unless the expense of such survey is provided.

The General Conference assigned certain new functions to the Board:

(1) *Ministerial Salaries.* The survey of the entire question, including sustentation in difficult fields.

(2) *Equalization Fund.* The Equalization Fund will provide for services rendered in other conferences than the one by which the annuity must be paid. This matter was referred to the Council by the General Conference, which unanimously approved the principles of the Equalization Fund; so that it now becomes our duty to determine the processes by which it shall be put into operation.

(3) *Pensions for Supply Preachers.* The question of a pension support for "supply preachers," of whom there are more than four thousands employed by our Church, has assumed large proportions. After being considered by three General Conferences, this matter was referred to the Board of Conference Claimants to make an investigation and present suitable recommendations. Unless wisely planned in correlation with the general pension system of the Church, there will be a division of interest which may prove injurious to our pension plans. The proper method cannot be intelligently determined without a careful and complete survey.

(4) *Ministerial Records.* Accurate and definite information concerning the Ministerial Records of all Conference Claimants, and ultimately every preacher, must be secured, classified and filed at the office of the Board and made available for all conference stewards.

Since no money has been provided to accomplish the above tasks, the work cannot be done unless the preachers personally render financial help. If the work is to be conserved and advanced we must have the money required to make the surveys. Is it unreasonable to ask that in a matter of such vital importance to them the preachers should help? We ministers do well to remember that our Church is practically the only one which does not require ministerial contributions to pension funds, as a necessary prerequisite to sharing in the privileges. In the Protestant Episcopal Church the annual contribution is seven and one half per cent. No other Church distributes so much money or has so liberal a plan as ours and we should appreciate this fact and conserve the plan and never forget that no cause is so intimately related to the comfort of ourselves and families.

Hence I ask that you will make a contribution toward the expenses of these surveys. *Preachers give to every other cause, why not to their own? STAND BY YOUR OWN CAUSE.*

You understand, of course, that this request is in no sense an apportionment, and the money is not to be reported in the statistics. It will be a direct, voluntary contribution by you to your cause, which at this time needs fostering, and which in the future will bring large returns to you and yours.

I enclose a remittance slip in the form of a postal card. Please fill out and return with your remittance. Should you not be able to remit, please fill out and mail to us that we may know your willingness to cooperate; indicating the date on which we may expect your contribution.

Please, if possible, comply with this request. It would hurt me greatly if, in trying thus to serve you, I should in any way displease you. My request is backed by the most sincere belief in the absolute necessity of making it.

Truly yours,

J. B. Hingeley

P. S. Can you suggest names of laymen to whom we might send a request for cooperation?

surveys on the Methodist salary question? The salaries paid Methodist ministers may be found in the spring and fall conference minutes, which The Methodist Book Concern, 420 Plum St., Cincinnati, Ohio, will furnish for \$1.50 each.

On page 514 find facsimile letter written in reply to a letter I sent Dr. Hingeley when he was operating for the Interchurch Movement. He had a chance as chairman of the committee to make a recommendation to the Budget Committee concerning pastors' salaries. But he recommended a survey, which the Interchurch Movement made. He is still surveying, but wants the poorly paid Methodist preachers to dig into their pockets, emptied by the Centenary, to pay for information which may be found in the above mentioned books.

* * *

How a Conference Superintendent Raised His Preachers' Salaries

Dear Sir:—

In conformity to my promise of some days ago I have gathered some statistics regarding the advance in pastor's salaries, through the efforts of Conference Superintendent Dr. J. E. Shannon.

It is impossible to make comparison of all charges of the conference for the years 1915 and 1920 on account of change of boundaries, but so far as they can be made are as follows:

In 1915 fifty-nine charges supplied by full time preachers paid an average salary of \$658 with a parsonage nearly every instance. These same charges pay an average for 1920 of \$1,310. In 1915 the highest paid pastor received \$1,250. In 1920, \$3,000. In 1915 only eight pastors received \$1,000 or more. In 1920 all of the 59 were paid more than \$1,000. Some of the lower paid pastorates at the present time are served by student pastors. In 1920, 29 pastors received \$1,500 or more.

There are an additional ten charges, served by student pastors or men who devote only a part of their time on account of age, which in 1915 paid an average of \$420, that pay for 1920 an average of \$764. One student pastor receives \$1,300.

This was brought about by the Conference Superintendent at the conference session of September, 1919. The lay delegates knew that the superintendent would not be a party to appointing any man to a pastorate which paid less than \$1,200, and a parsonage and expect him to give full time. This did not add to the popularity of the superintendent in certain quarters, but in 1920 he announced before conference that the minimum salary for full time would be \$1,500, with parsonage. The results are apparent. The charge of which I am pastor, which is a village station in a rich farming community, paid in 1917 \$800, in 1918 \$1,000, in 1919 \$1,500. This year (1920) \$1,800. When our bishops and conference superintendents become as much interested in pastors' salaries as the Interchurch World Movement was in the steel workers we will get an increase in salaries. The people of this conference are happy in the fact that they are paying a living wage, and more pastors are being paid like factory workers or farm hands than ever before, that is in full, weekly or monthly.

Five years ago it was nothing uncommon for a church to contract with a pastor, and if some "pillar" in the church became dissatisfied his salary would get behind, and frequently never be paid. In this conference unpaid salary is a debt, and no church is in good standing with the superintendent until the debt is paid. The policy of Dr. Shannon has put new life into the conference and given to the churches a self-respect they would have gained in no other way.

Sincerely yours in Jesus' Name,
A United Brethren Pastor.

* * *

Story of a Small Salary.

A country church offered such a very small salary that Mr. Spurgeon wrote to the trustees: "The only individual I know that could exist on such a stipend is the angel Gabriel. He would need neither cash nor clothes, and he would come down from heaven every Sunday morning and go back at night. So I advise you to invite him."

Which Are Most Scriptural—Methodists or Unitarians?

Here is a little test as to faith in the Scriptures:

1 Tim. 5:17-18, says: Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worth of his reward.

Nearly one-fourth of the \$2,250,000 fund raised was set aside for ministers, increasing their salaries and pensions. The Methodists raised \$115,000,000. If they had believed Paul's injunction something over \$25,000,000 would have been set aside for Methodist ministers. And no Methodist minister would be receiving less than \$1200 a year.

* * *

Success of the Unitarian Fund.

The appropriations of a fund of \$2,250,000 raised by the 30,000 members of the Unitarian Church in their recent campaign were made last week. The following is the complete list of the various causes to be promoted by the fund, with the amount assigned to each:

For the Unitarian Service Pension Society for its permanent fund, as endowment	\$ 260,000
For the increase of ministers' salaries, to be held by the American Unitarian Association as Sustentation Fund, as endowment	260,000
For the Meadville Theological School	200,000
For the Pacific Unitarian School for the ministry	45,000
For the church extension work of the American Unitarian Association	235,000
For the Western Unitarian Conference for church extension work, as endowment	60,000
For the church equipment work of the American Unitarian Association..	128,000
For the Religious Educational Department of the American Unitarian Association, as endowment.....	100,000
For the Unitarian Laymen's League	750,000
For the Women's Alliance, as endowment	75,000
For the Young People's Religious Union, as endowment	28,000
For "The Christian Register," as endowment	50,000
For the International Congress of Religious Liberals	10,000
For the Tuckerman School, as endowment	14,000
For the Society for Ministerial Relief, as endowment	35,000
Total	\$2,250,000

Considering the very small following of the denomination and its traditional distaste for anything like the promotional and publicity activity which seems necessary for the success of a campaign in these days, the Unitarians are to be congratulated on the collection of such a handsome fund for the enlargement of the various types of service represented in the appropriations.—Zion's Herald.

600 Conversions—2,000 in Prayer Meeting

Have we been running a lot of machinery to do the work that the Holy Spirit would gladly do?

Pastor Johnson says any church can do this. Note that he has to cut out 350 dead members to get a Spirit-blessed church. This is the most interesting letter the editor has received for many days. It reads like a 29th chapter of Acts.—F. M. B.

* * *

Minneapolis, Minn., Dec. 31, 1920.

F. M. Barton,
Cleveland, O.

My dear Mr. Barton:

I had almost made up my mind that I would cut the "Expositor" from my list this year, and was just about to send payment for the three numbers received since my subscription expired—when the last number reached me.

That made me change my mind.

The blind "optimism" presented in several past numbers has tired me. I am, I dare hope, an optimist myself, but not one of the harebrained ignorers of actual conditions. Furthermore I wait for the Coming of our Lord Jesus Christ, and I have been disappointed to find your stand on that question so uncertain and wavering.

But the article "Is the World Growing Better," in the January number, seems to admit truth not very often admitted in our day. Also you have some good things to say against the moving picture craze in the churches. I sincerely hope you will take the trouble and time to look into what that craze is doing to the spirituality of our churches, and I feel certain you would not countenance the cursed thing.

Now this is getting to be a long letter, but as I have never before bothered you with any letter in the more than twenty years that I have read the "Expositor" (at first "Current Anecdotes"), I hope you will pardon a little longwindedness.

In my present charge, where I have served for seven years (I was previously located at Rockford, Illinois, where I served for thirteen years), we have never found it necessary to resort to movies or any other kind of worldliness to get an audience. But we give the Holy Spirit room and seek to have the Lord Jesus in our midst always.

Our membership is at present about 1,200, having grown from 700 in seven years. But we got rid of about 350 dead ones the first year I was here. God helped us to get rid of them without any disturbance or ill will.

You see, my brother, we believe in having only regenerated, saved people, as far as we can know, in our membership.

No tobacco-user is allowed to teach in our Sunday School or sing in our choir and the same applies to movie-fans. I will not say that anyone would be put out of church for attending movies, but we would certainly ask them if they loved the world or the Father, seeing that one cannot love both!

And does it work?

This is how it has worked: For the past three years we have had to close the doors about seven o'clock on Sunday evenings, after

the 2,346 seats in the upper auditorium and the 600 seats in the lower auditorium have been filled. At times there has been a crowd of 1,000 (estimated) outside, asking for permission to get in. On one occasion a man offered five dollars apiece for himself and wife to be admitted. And what was the drawing card that evening? The preaching of the old time Gospel of Jesus! Nothing else. But isn't that enough?

Our prayermeetings average about 1,600, sometimes more than 2,000 people gather—to pray and study the word of God.

The past year we had about 600 professed conversions—and no outside evangelist called—not because we do not believe in it, for we do, but because we could not get the men we wanted, and we do not want any one who does not believe in the whole Bible—Jonah included.

If you ever happen through Minneapolis I invite you to worship with us and see how a church will be kept alive through the power of God—without any help or patronage from the world.

We believe in Foreign missions, for we support five of our own missionaries—gone out from our own group—two in South America and three in China. Besides that we support some ten or twelve native workers in Japan, Africa, India and Alaska. We have six young people preparing now for the foreign field.

We have not had a supper or an auction or any kind of trick to raise money in the seven years that I have been pastor of this church. Our people just plainly give. And they seem to be greatly blessed in giving. When we asked for an offering for the foreign mission work for the year, we received just twice what we were pledged to give.

What is the secret of it all?

Our generosity? Our wealth? No. We are common, working people.

The secret is the Grace of God. We believe in God and look to him to work through us according to his own grace. He would do the same for any other church, if one will only trust him.

Now I am closing, to go to watchnight service. I expect to have 2,000 people with us, most of them on their faces before God, in prayer, as the old year dies. And God will be there. No social hour, no "fun," no nonsense, no "stunts," just heartsearching prayer and confession.

May the Lord bless you and the "Expositor"!
Gustaf F. Johnson.

(Continued from page 481)

man. All the good from the Saviour of the world is communicated to us through this Book.—Response to presentation of Bible.

God knows best . . . surely he intends some great good to follow this mighty convulsion, which no mortal could make and no mortal could stave. That you believe this I doubt not; and believing it, I shall still receive for our country and myself your earnest prayers to our Father in Heaven.—Letter to Mrs. Gurney, September 4, 1864.—Quoted by Barton in "The Soul of Abraham Lincoln." Doran, New York.

METHODS OF CHURCH WORK

E. A. KING

This year February introduces us at once to the Lenten Season, which comes early. It begins February 9th. Ministers everywhere are making much of the Lenten program and rightly so. It is not for the purpose of following out a program, or the keeping of a religious custom. The main purpose is to reach the people in larger numbers with the religious message. At this season of the year there are a great many persons whose hearts are tenderer and whose minds are more open to spiritual impress than at almost any other time. For this reason there should be used every method that can rightly be expected to produce spiritual uplift. We devote the first section of our Methods Department this month to Lent.

* * *

More and more do we realize the need for the development of the inner life of the minister. The man who is supposed to teach the people, to lead the people, and to be an example to the people must be "thoroughly furnished for every good word and work." We met a preacher the other day who confessed that he had not "read anything for a year!" This is by no means the common experience. Nothing can ever take the place of careful study and preparation and that takes time.

There is an inner life to cultivate and we venture to ask each one of our readers to take his Bible now and read the following passages: Eph. 3:16; 1 Cor. 16:13; Phil. 4:13; Eph. 3:14-19; Col. 1:11; 1 Jno. 4:16; Josh. 1:6-7; 1 Sam. 4:9; Psa. 31:24; Isa. 40:29-31; Psa. 27:14; Eph. 6:10-20; 2 Cor. 12:9; Deut. 22:25; Psa. 18:32; Psa. 27:7; Psa. 46:1; Psa. 138:3.

Let us also suggest these books: "The Inner Life," and "The World Within," both by Rufus M. Jones (The Macmillan Co., N. Y.); "The Meaning of Faith," by Harry E. Fosdick (Association Press, N. Y.); "The Master's Way," by Charles R. Brown (Pilgrim Press, Boston, Mass.); "Jesus the Master Teacher," by Herman H. Horne (Association Press, N. Y.)

This cultivation of the inner spiritual life cannot find a substitute in ingenious methods. There must always be a high pressure religious experience back of any method and that is why we feel that the minister himself should freshen up as he enters this Lenten period.

* * *

This month we publish several paragraphs about lantern slides, moving picture films, etc., because there is an ever-increasing demand for such material. We endeavor to keep our readers informed about all such matters, so if you, yourself, know of any source that we have not mentioned please inform us.

This Methods Department is an exchange of methods for mutual helpfulness. You are invited to send in accounts of your own work, printed cards and all sorts of things that might help some other brother minister in his work. The editor of this department is glad

to use them here and "spread the table" for our family of 20,000 readers. Send everything to Rev. Elisha A. King, 594 S. 11th St., San Jose, California.

* * *

SUBJECTS TO CONSIDER IN YOUNG CONVERTS CLASS.

It is hoped that this year during Lent thousands of our readers will organize "Young Converts Classes," or Christian Training Classes in their churches. The following course of study was used with the high school age. Mr. F. F. Peterson, who reports this class in "The Baptist," says the pupils used Bibles and note books. Bible references were memorized. Questions were invited and personal interviews welcomed. Here are the subjects as used by him:

I. How one becomes a Christian: 1. What is repentance? 2. The use of faith. 3. The value of decision. 4. Making a stand. 5. How one knows he is a Christian.

II. How to be a Christian: 1. In the home. 2. In school and business. 3. In recreation: (a) Reading. (b) Amusements. (c) Playing.

III. Hindrances to the Christian life: 1. An evil tongue. 2. An evil temper. 3. Evil habits. 4. Evil associates. 5. How to correct these evils: (a) Prayer. (b) Guarding the lips. (c) Advice of older Christians. (d) Communion with God.

IV. How to grow in Christian character: 1. Getting acquainted with Christ. 2. Testing the Christian life. 3. Something to do. 4. Something to say. 5. Something to think about.

V. The young Christian's private devotions: 1. When. 2. Where. 3. Devotional books. 4. The use of private prayer.

VI. The young Christian's public worship: 1. Getting to church on time. 2. The meaning of the prelude and the postlude. 3. The use of the responses. 4. Knowing what the preacher prays about. 5. The value of the sermon.

VII. The meaning of church membership: 1. Its value to the young Christian. 2. Its value to the young Christian's home. 3. Its value to the young Christian's associates. 4. Its value to God.

VIII. Being useful in the church: 1. Finding something to do. (a) In the Sunday School. (b) In the young people's society. (c) As church workers. (d) As pastor's helpers. (e) In church music. 2. Odds and ends that others neglect.

IX. The ordinances of the church: 1. The institution of baptism and the Lord's Supper. 2. Their meaning. 3. The spirit in which one enters into them.

X. The young convert's expression of his love for Christ: 1. By worship. 2. How to give. 3. Why serve? 4. The consideration of the missionary call or the call to preach.

CALL TO COMMUNITY PRAYER.

Rev. C. K. Douglas, pastor of the Enfield Presbyterian Church, sends us his calendar in which is the following paragraph. It may prove valuable to some of our readers:

Call to Prayer.

Each day at noon from now until Easter the church bells will ring. Stop one minute and breathe a prayer to God. This is a Community Call. You did it during the war, praying for victory; do it now for this victory over sin at home.

Daily Prayer Meetings.

At 2 o'clock each day there will be prayer service at the church. These are for one purpose and that alone—Intercession for those outside the kingdom. Come here and talk with God about your friends; then go and talk to them about God!

Easter Ingathering.

We have set our goal for 25 new members to unite with this church on Easter morning. Two have already united with the church because they could not be here for Easter. Of this 25 we have the definite promise of ten. There are others that should add themselves to this number.

DATES OF THE LENTEN AND EASTER SEASON.

Lent begins February 9th and Easter comes March 27th. This is one of the years when Easter comes early in the year, and it is well to take note of that fact early in February. The week between the fifth Sunday in Lent and Palm Sunday is called "Passion Week." The period between Palm Sunday and Easter is called "Holy Week." There are communities and churches that have never made much religious use of these "weeks," but we hope the list of churches observing these occasions may be increased this year.

INSPIRING LENTEN SERVICES.

Central Congregational Church, Providence, R. I., under the inspiring leadership of its pastor, had an interesting and helpful series of Lenten services last year. The Sunday morning topics included "Our Need of God," "How We Know God," "Where God Is," "God's Need of Us," "Creative Life With God," and "The Great Adventure With God." Other series have been held Sunday and Tuesday afternoons and Thursday evenings, at which have been heard a large number of other ministers who gave splendid messages. The added feature here is the fellowship and co-operative preaching of brother ministers. Wherever this is possible it makes a strong combination.

ONE WAY TO INCREASE THE INGATHERING.

Every church looks forward to Easter as a time when many people will unite with the church. A folder has come to us recently bearing a good suggestion. There are two perforated coupons on it bearing the following messages. Both of them are valuable and might be used to advantage by any church:

If you are not a member of this congregation and desire to unite with it at the coming Easter time, please detach this, write your

name below, and drop it on the offering plate, or mail it to the pastor.

Name

Address

Members will please write on the back of this slip the names of any whom they think the pastor should see in regard to uniting with Trinity Church. Detach, place on plate or mail to pastor. The one giving information will please write name here.

Name

HOW BACKUS ADVERTISES.

In a letter from Rev. Alfred H. Backus, of Richmond, Indiana, he tells of his two years' work with the Methodist church. There has been a gain of 43 per cent in membership. That means the reception of 346 members! The church carried a debt of \$53,000 for a new building. One-half of that has been paid. Large gifts were made to the Centenary fund and to the retired ministers' fund. Besides this Mr. Backus introduced a Moving Picture Community Night and every Tuesday evening he furnishes a wholesome program for the community. There is a church commission that censors the films. Admission is 15 cents and the children at Sunday School are given free tickets each Sunday.

FELLOWSHIP SUNDAY.

The following paragraph is taken from the calendar of the North Congregational Church, Berkeley, Cal., Rev. R. B. Larkin, minister:

Our people will recall the rewarding experiences of Fellowship Sunday of last year. It was on Palm Sunday and was observed by the making of fellowship calls generally throughout our church constituency. We shall observe it again next Sunday. Some of the members are asked to make the calls and others are asked to remain at home during the afternoon to receive them. Look forward to the day and prepare for it.

SUCCESSFUL EASTER COMMUNION.

This last year at St. Stephen, N. B., the Presbyterian Church held one of its largest and best communions at Easter time. The minister, Rev. W. W. Malcolm, sent out "Communion Tokens" (cards to be deposited by the members attending) on some of which he wrote messages. He says:

The names of the communicants were filled in and the announcements were mailed. A personal word was written on many, especially where the member was at all careless or in extraordinary circumstances that called for a comment. The result was that the Easter Communion was a record from the standpoint of attendance and because of the emphasis upon the personal, an exceptionally helpful service.

ACKNOWLEDGEMENT DAY.

The following suggestion for Sunday School teachers shows how preparation can be made for an ingathering from the Sunday School at Easter time:

Suggestions for Teachers.

Attend the special prayer service for teachers at 9:30 each Sunday morning in the ladies' parlor.

Arrange a list of your scholars who are not members of the church.

Pray for these scholars individually.

Arrange for the pastor to meet them.

Communicate with their parents endeavoring to get their co-operation.

Emphasize the privilege of church attendance.

PICTURES FOR YOUR EASTER PRINTING.

Special printing for Lenten programs, Passion Week or Holy Week and Easter is always made more beautiful and attractive if illustrations are used. We are pleased to call your attention to the stock of good "cuts" for sale by Goodenough & Woglom, 14 Vesey St., New York City. Send for their catalogue or write them directly for what you want.

MAKE USE OF THE MINISTRY OF PICTURES.

We cannot emphasize too strongly the value of pictures during the Lenten season. We learn more through the eye than through the ear. There are so many beautiful religious pictures available in lantern slides that they ought to be used for the religious education of the people, especially the young folks. It is comparatively easy to secure colored lantern slides and many delightful informing and inspiring programs can be given. Combine the singing of appropriate hymns with these pictures and you have about as impressive a service as one can well imagine.

We suggest that you write a letter to The New Era Service System, Vinton, Iowa, for their list of stereopticon lectures. They are putting out some splendid things for churches at reasonable prices. They furnish religious and patriotic sermons and lectures illustrated. Their illustrated studies in modern missions are excellent. They are also prepared to provide lanterns and accessories to any minister or church.

SUGGESTED LENTEN READINGS.

Ministers may induce their people to read the Bible during Lent if they arrange a series of daily readings. The following readings from John with subjects are taken from the 1920 "Handbook" of the Congregational Churches. They are arranged with the intention of reading one of these passages each day. Other readings may be selected, of course, but this course is very good and many readers may like to use this one:

The Light of Life, John 1:1-18. Preparing the Way, John 1:19-34. Turning to the light, John 1:25-51. The Breaking Dawn, John 2:1-25. Life from Above, John 3:1-13. God's Love the Ultimate Source, John 3:14-24. The Alternative, John 3:25-36. The Well of Life, John 4:1-26. The Fields of Life, John 4:27-42. Obedient Faith the Entrance to Life, John 4:43-54. The Life-giving Voice, John 5:1-16. The Son of God, John 5:17-47. The Promised Prophet, John 6:1-21. The Bread of Life, John 6:22-40. The Christ, John 6:44-69. The Teacher, John 7:1-17; 28-31. The Water of Life, John 7:32-53. The Light of the World, John 8:12-24. Life Through Truth, John 8:25-42. The Closed Mind, John 8:43-59. The Open Mind, John 9:1-27. Active Faith, John 9:28-41.

Entering the Door, John 10:1-10. Knowing the Shepherd, John 10:11-26. The Shepherd's Care, John 10:27-42. The Resurrection and the Life, John 11:1-44. Rejecting Life, John 11:45-57. Exulting in Life, John 12:1-19. The Tragedy of Self-Love, John 12:20-36. The Rejected Life, John 12:37-50. Our Example, John 13:1-17. Treason Against Life, John 13:18-28. The Way, the Truth and the Life, John 14:1-14. The Peace of Life, John 14:15-31. The Fruits of Life, John 15:1-16. The Blindness of the World, John 15:17-27. The Enlightenment of the World, John 16:1-11. The Joy of Life, John 16:12-22. The Victory of Life, John 16:23-33. Jesus at Prayer, John 17:1-26. Jesus in Gethsamane, John 18:1-11. Jesus Under Arrest, John 18:12-27. Jesus Before Pilate, John 18:28-40. "Behold the Man," John 19:1-16. Jesus on the Cross, John 19:17-30. Jesus in the Tomb, John 19:31-42. Jesus in Triumph, John 20:1-31.

AN EASTER MISSION.

At Traer, Iowa, last year, Rev. Albert M. Billingsley held a "Mission" during Lent leading up to Easter. He writes that it was a success. One feature was the making of certain groups in the church "sponsors" for each service. Here are his topics and sponsors:

Monday—Text, 2 Kings 6:17; theme, "The Invisible Guard." Sponsors The Official Board of the Church.

Tuesday—Text, Acts 12:21-23; theme, "The Miserable End of the Man Who Exalteth Himself and Forgot God." Sponsors, The Epworth League and Chorus Choir.

Wednesday—Text, Matt. 25:8; theme, "The Stupidity of Unpreparedness." Sponsors, The Ladies' Aid Society.

Thursday—Text, 1 Sam. 25:29; theme, "Bound Up in the Bundle of the Divine Life." Sponsors, The Church Choir.

Friday—Text, Matt. 7:16; theme, "Planting Thorns, Hoping to Gather Grapes." Sponsors, Women's Missionary Societies.

Palm Sunday—Text, Luke 19:38; theme, "The King Cometh." Sponsors, The Whole Sunday School.

Palm Sunday evening—Cantata: "The Easter Angels."

Monday—Text, 1 Tim. 4:8; theme, "The Profit of Godliness." Sponsors, The Howard Bible Class.

Tuesday—Text, Isa. 55:6; theme, "An Appropriate Time for Getting Acquainted with God." Sponsors, Junior Department Sunday School.

Wednesday—Text, Heb. 2:1; theme, "Heedful or Heedless." Sponsors, The Daniel Bible Class.

Thursday—Text, Matt. 6:33; theme, "The Divine Scale of Values." Sponsors, The C. I. C.

Friday—Special Good Friday Service, "The Seven Last Words."

Evening Text, Matt. 22:5; theme, "Slighting a Gracious Invitation." Sponsors, The Young Married Women's Class.

Sunday—Easter, "Join-the-Church Sunday."

Morning Text, Job 14:14; theme, "Mortals Becoming Immortal."

Evening Text, Luke 14:18; theme, "Excuses." Sponsors, The Whole Church and Congregation.

GOOD TOPICS FOR PASSION WEEK SERMONS.

- "Christ's Joy." John 15:11.
"Christ's Battle in Prayer." Matt. 26:36-46.
"Christ's Majesty." John 18:1-8.
"Christ's Silence." Matt. 26:33.
"Abiding in Christ." John 15:4-7.

INTERCHURCH VISITATION WEEK.

Some time during the Lenten season let all the church members and members of the parish be visited.

Object: (1) The object is to express a neighborly interest in every household and to extend a welcome to them to the worship and work of the church of their choice in that community. (2) Each visitor is to state that the visit is in the name of all the churches of the community.

Former Church Members. Many people in every community have their church membership in another city or community. The visitor should endeavor to persuade such persons to transfer their church membership to the church of their choice in that community. It would seem necessary to provide each visitor with blank cards, on which the names and addresses of all such could be written, with the name of the local church preferred.

New Disciples. In such a visitation the conversation of the visitor will be directed toward Christ and the church. If there are members of the household not openly confessed followers of Christ, the visitor should be supplied with "Decision Cards" so that the names and addresses of converts may be secured.

Making the Returns. All cards should be returned to the section leader who in turn will return them to the chairman of the community committee for distribution to the pastors of the community.

Households should be revisited where there are those who are interested in the Christian life, but who have not yet openly committed themselves to Christ. Every pastor should make this week of visitation culminate in a notable gathering of new members at Easter time.

THE PURPOSE OF LENT.

This is the purpose of our Lenten gatherings and observances—to remind us of our responsibility to Christ. We travel again the way that led him to his sacrifice, that we may feel ourselves companions of his motives and his experience. We test the value of our possessions and our hopes by the motives of his deliberately chosen way. Courage to act, fortitude to bear, cheer in trying circumstances, the weighing of needs and rights, the privilege of work for others, all are revived and made precious by the thought of his presence and the assurance of his sympathy. We are never in a stranger land at any crossroad of our perplexity if we remember his presence.—The Congregationalist and Advance.

SUNDAY AFTERNOONS IN LENT.

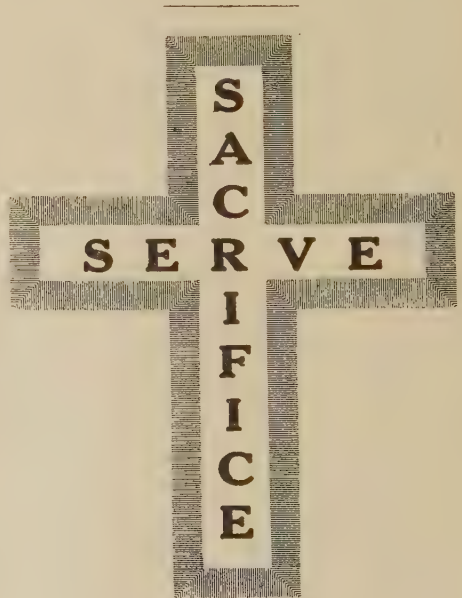
Here is a good idea from Lansing, Michigan. During the Lenten season of 1920 there was held a series of seven "Church Unity Services" in the Congregational Church, Sunday afternoons at 4:30. The subjects discussed were de-

nominal themes presumably in a spirit of good fellowship with intent to unite rather than separate the churches. Here they are and we give the names of the clergymen who took part so that any of our readers may write to them if they desire:

- I. Why I am an Episcopalian.
Rev. Virgil Boyer, St. Paul's Church.
- II. Why I am a Methodist.
Rev. William Phelps, Superintendent Lansing District.
- III. Why I am a Baptist.
Rev. Clarence Kemper, First Baptist Church.
- IV. Why I am a Universalist.
Rev. George Ashworth, First Universalist Church.
- V. Why I am a Presbyterian.
Rev. Guy Simon, First Presbyterian Church.
- VI. Why I am a Congregationalist.
Rev. J. W. Sutherland, Superintendent Michigan Conference.
- VII. Why I am a Protestant Christian.
Rev. E. W. Bishop, Plymouth Church.

GOOD SLOGAN FOR LENTEN EVANGELISM.

There is much to be gained every way in making an appeal to the eye and the following attractive design printed in red and black may suggest to you some design for your own calendar and poster:



SPECIAL LENTEN REVIVAL SERVICES

PLANS FOR DECISION DAY.

Your attention is called to an exceptionally fine article on "Decision Day," by Edward P. St. John, in "The Church School" for February, 1920.

† His Last Week

Special Services at the
M. E. Church

Every Evening, at 7:30 p. m.

Beautiful Stereopticon Views Every Night

SUNDAY, APRIL 1 (Palm Sunday)—The Day of Triumph.
(Preaching 10:00 a. m. and 7:00 p. m.)

MONDAY, APRIL 2—The Day of Authority.

TUESDAY, APRIL 3—The Day of Controversy.

WEDNESDAY, APRIL 4—The Day of Retirement.

THURSDAY, APRIL 5—The Day of Fellowship.

FRIDAY, APRIL 6—The Day of Crucifixion.

SATURDAY, APRIL 7—The Day of Sorrow.

(No service Saturday evening)

SUNDAY, APRIL 8 (Easter Sunday)—The Day of Resurrection.
(Preaching 10:00 a. m. and 7:00 p. m.)

Come Every Night ∴ Bring a Friend

Mothers of small children are invited to bring them to the services or call the pastor by phone and some one will be sent to your home to care for the children and permit you to attend the meetings. Automobiles will be at the disposal of aged persons or invalids upon request.

Parsonage Telephone: Union 43

Methodist Episcopal Church

"A HOMELIKE CHURCH"

Pastor: Rev. Thomas C. R. Brownlow, B. D.

Parsonage, 72 State Street

THURSDAY NIGHT ADDRESSES FOR LENT.

Many ministers who have difficulty in keeping up a mid-week service may find great relief in the suggestion of using that evening during Lent for a special series of addresses. Rev. H. E. Brown did this one year in Seattle. His subjects were as follows: "The Ambitions of Jesus," "The Friendships of Jesus," "The Pleasures of Jesus," "The Sermons of Jesus," "The Astonishments of Jesus," "The Benedictions of Jesus."

WHAT IS PERSONAL PASTORAL EVANGELISM?

Rev. L. C. Grant, Lorain, Ohio.

Personal Pastoral Evangelism means that a pastor presents the Christian evangel, by his own friendly presence and conversation, to persons who need God, as he finds opportunity to reach them individually and in their families or most intimate fellowships.

For their sake the pastor extends his acquaintance among friends of church members and in families that have any connection with the parish; inquiring into the church relationship of strangers whom he meets, and watching the growth of children and the movements of population. For them he takes due thought in proportioning public worship and discourse, and in the social meetings of the church; and

for them his parish visiting is so arranged as to leave time to lead them leisurely toward Christian decision and fellowship.

Thus almost every communion season may find the church greeting some of them as welcome members; with larger numbers coming by classes or friendly groups on one or two especially emphasized occasions every year; after which they may be fitted into congenial fellowship and service.

LINCOLN PROGRAMS.

We can think of no better "Lincoln Service" than an evening with John Drinkwater's "Abraham Lincoln" (Houghton-Mifflin Co.). There are 112 pages in the little volume and the type is large and fat, making easy reading. A great many ministers have reviewed it at the Sunday night service. It would make an excellent program for an evening during the week. At any rate, here is an opportunity that ought not be allowed to pass unused.

* * *

There is a good article in "The Christian Herald," February 6, 1918, on "Lincoln and His Religion," by Edmond F. Albertson, of Clifton Springs, N. Y. The New York Times, February 12, 1905, has a most excellent article (illustrated), "When Lincoln Was First Inaugurated." Do not forget to consult Walt Whitman's "President Lincoln's Burial Hymn," "When Lilacs Last in the Dooryard Bloomed," and "O Captain! My Captain!" Also "This Dust Was Once the Man."

PROGRAMS FOR WASHINGTON AND LINCOLN DAYS.

Where there are a lot of young people in the church it pays to keep them occupied with interesting things to do. The month of February is a patriotic month and we suggest consulting "The Minister's Social Helper," by Theresa H. Wolcott (Sunday School Times Co.). She has programs for February and a chapter on "Patriotic Evenings." Suppose you examine "Plays and Pageants of Democracy," by F. Ursula Payne (Harper & Brothers, New York). There are six good plays, one of them being "Hardships at Valley Forge." We have just received a new book called "Phunology," by E. O. Harbin, published by Smith & Lamar, Nashville, Tenn. It has a chapter on February Programs.

DADS AND LADS AT SAME TABLE.

Why not have a fathers-and-sons banquet in your church? There is an admirably adapted bit of psychology in this very modern device. Applied with nerve and vigor it does three things of spiritual and social worth—it ties the boys to the church; it ties the church to the men; it ties the dads and boys together. Father and son may sit twenty years at the same home table and not get an exact duplicate of the cementing effect resulting from sitting down side by side at a banquet where every other father present is showing off his son and every other son is showing off his father. Such an occasion is a good time, too, to organize more scout troops and muster in more scoutmasters. The boy scout central office imposes no religion on its local organizations, but it leaves them entirely open to any religious emphasis

that may be agreeable to leaders of individual units. The sum total of religion in the whole movement depends therefore on how intensively the churches adopt the scout method for their growing boys. And there is no method better.

A VALENTINE BANQUET.

February is a varied month and no mistake! We have just picked up an invitation to a "Valentine Banquet," the unique feature of which is a post office at the door where guests post "the best valentine they can find" to some person present. During the evening's program they are delivered and revealed! This is not primarily a party for children and young people. It is for married young people especially who are better able to enjoy good-hearted "take-offs." Why not be jolly in a wholesome way in the great church fellowship? Try something of this kind among your young married people.

DRAMATIC HALF CENTURY CELEBRATION.

At Bridgeport, Conn., some time ago the Park Street Congregational Church celebrated its fiftieth anniversary. Various events in its history were reviewed in pageant. The pageant opened with an introductory scene of old Puritan days when a drummer called the children to Sunday School. Then came the first church meeting, January 15, 1868. The men and women who shared in it had brought out from their attic many wonderful old costumes. The first little Sunday School came next with tunes sung to the strains of a wheezy old organ. The Temple Builders, which has developed into the Ladies' Union of today, was shown in session. The finale of the pageant was a march and ensemble led by the Boy Scouts and Drum Corps, bearing the three flags of country, church and service.

This would be an interesting method of celebrating any anniversary of church or some society in the church.

REACHING DIFFERENT TYPES OF MEN.

Clinton Avenue, Brooklyn, Dr. Nehemiah Boynton, pastor, has recently formed what promises to be a very successful men's organization, which is known as Dr. Boynton's Round Table. The purpose of the organization is to promote good fellowship and the interests of Clinton Avenue Church. Membership in it is not restricted to members of the church.

Its method of procedure is to have the various members of the Round Table bring to it the matters of interest connected with their several occupations. The first meeting was in charge of Dr. William H. Nichols, of the General Chemical Company, and the program contained an address upon the dye industry of the United States. The second meeting was in charge of Dr. Boynton and was in the nature of a Stars and Stripes Evening. It was held at the armory of the Thirteenth Coast Defense Command, N. G. N. Y., of which Dr. Boynton is the chaplain. The dinner was cooked by the men of the regiment, an address was given by Commander Jessup, U. S. N., and a tour of inspection of the armory followed.

MEMORIAL SEATS FOR SALE.

A most unique method of raising money for

church use comes to us from Texas. In Dallas there is a church known as City Temple. It is selling "Memorial Seats." Small brass plates are placed on seats with the wording, "Welcome, in Memory of," followed by the name of the deceased person, or "Welcome, Presented by," followed by the name of the living donor. A charge of five dollars is made for these memorial seats and the fund raised henceforth will be used to purchase a memorial plate to the men and women of City Temple who took part in the war.

PRESBYTERIANS AND METHODISTS EXCHANGE VISITS.

In a "Go-to-Church Sunday" campaign at Wilmington, Ill., the Presbyterian and Methodist churches co-operated. The congregations were arranged alphabetically in two groups, the first group calling on the second group the first half of the week and the second group calling on the first group the second half of the week. Preference in calls, however, was given to those not identified with either church. The pastor of the Presbyterian church presented two copies of Dr. Chapman's "Day by Day" to two families having the largest number present. The attendance at the Presbyterian church was increased 50 per cent as a result of the visitation. The Methodist church also made great gains.

A COMBINATION BULLETIN.

The Grace M. E. Church of Richmond, Indiana, has a calendar that is different from anything we have seen before. It is a single sheet with a map of the city on its back showing the exact location of the church. One-half of the front page (the left) carries the names of church officials and all the regular monthly meetings of church societies. The right hand side of the page is reserved for the weekly notices and these are put on with a printing machine like the Rotospeed, for instance. We suppose enough of those sheets are printed at one time to last for a full year, thus saving expense.

Mentioning the Rotospeed reminds us of a question we wish to ask you. Have you ever tried the Rotospeed mimeograph? It is a good little printer and would save you a lot of printers' bills. You can have it on trial absolutely free of cost. Why not take a try at it and see for yourself? Write to the Rotospeed Co., 448 E. Third St., Dayton, Ohio.

TRY SOME OF THESE PLAYS AND SONGS.

The Tullar Meredith Co., 265 West 36th St., New York, has sent us the following plays and musical programs:

"Visitors' Day at the Old District School," "Taking the Census," "The Twins and How They Entertained the New Minister," "Motion Songs and Finger Plays," "The Mothers of the Bible," "The Haymow News" (A musical comedy), "The Easter King" (Story-cantata), and "The Childhood of Joseph" (a miniature oratorio for young people).

It is important to keep the young people interested in the church as the center where they find their social, educational and religious stimulation and pleasure. Wholesome plays, cantatas and such things are splendid means for holding the young life to the church.

WHY NOT INSURE AGAINST SICKNESS AND ACCIDENTS?

Of all the people we know ministers can least afford to be sick or meet with accidents. This is especially true of pastors of small churches where life is difficult and the salary is small. We often hear of men who are induced to buy commercial accident and sick benefit insurance at high rates that they cannot continue to maintain. After a few years they reluctantly release themselves and go unprotected. Now why not join the Ministers' Casualty Union? It is very cheap insurance, and it is safe and sure. We know because we have tried it. Write a letter of inquiry to Mell W. Hobart, secretary of the Union, Minneapolis, Minn., for information.

ANOTHER BIBLE FILM COMPANY.

We advise all our readers who are interested to write to the Bible Films Corporation of America, 910 Washington building, Los Angeles, Cal., for literature regarding a new attempt to put the Bible into moving pictures.

A SPLENDID LIST OF FILMS.

The Moving Picture Age, 418 S. Market St., Chicago, has done a fine piece of work in listing 1,001 films suitable for churches, clubs, Boy Scouts, Americanization, etc. The "Moving Picture Age" is a bright monthly magazine dealing with the moving picture business from almost every point of view, including church use of pictures. New subscriptions for one year \$1.00 and with this as a premium, one copy of "1001 Films" (145 pages).

THE LOOSE LEAF BIBLE.

A last some one has actually done it! We have two interleaved Bibles, one of which is used up and the other full and running over with almost two hundred sermon outlines! The binding is one of the best made so it hangs together and we would not part with it now. However, if we had only had a loose leaved book in the beginning think what a treasure we would now possess. We advise those who have never tried this plan of inter-leaving to undertake the new method. This plan would be especially practical for students in the theological seminary or young ministers just beginning their preaching careers. Inquire of F. M. Barton, Caxton building, Cleveland, Ohio, for information and price.

TRY THE INTER-CHANGEABLE LETTER SIGN.

It adds much to the dignity of the church to have a beautiful bulletin board somewhere near the front entrance of the church. It can be made to preach every day in the week, besides carrying the Sunday notices. It makes a powerful out of door pulpit, a silent witness for righteousness and truth. Write a letter to H. E. Winters Specialty Co., Davenport, Iowa, and ask for their catalogue.

WOOLVERTON FOR PRINTING.

We again suggest to our brethren that they publish their sermons in pamphlet form. People are hungry these days for such things if they are put in attractive booklets. The Woolverton Co., Cedar Falls, Iowa, will do this printing for you at a very reasonable rate. Write for their catalogue.

PLANNING TO WELCOME NEW COMERS.

In one of the Denver, Colo., Presbyterian churches a committee undertook to secure the name of Presbyterian people coming into the city from surrounding towns. We wrote to the chairman of this committee who replied as follows:

"We received the names of about one hundred, but could not find all of them. Many were induced to join a church near their homes. We did not write to the pastors again and in consequence we are not now getting any names. This card should be sent every year for pastors will forget and then too, there are changes taking place all the time. The plan is all right and will work."

DO NOT FORGET TISSOT.

In our desire to secure new lantern slides with new subjects we are liable to overlook the wonderful Tissot slides. You will remember that they cover the whole range of the Bible. Underwood and Underwood, New York City, handle these and you can secure them in any number that you desire. Why not send to them for a catalogue of Tissot slides?

DO YOU NEED SONG SLIDES?

We have found a new supply house for cheap religious song slides, just what many of our readers want. Write a letter to the Standard Slide Corporation, 209-213 West 48th St., New York, and ask them to send you a list of their 15-cent slides. They have a long list covering many subjects, but this stock will not last long when our Expositor readers see this paragraph. We advise writing immediately. They also have two De Vry motion picture machines for sale.

Church Printing

Just tell us that you are interested and we will send you free samples of church attendance stimulators and other printed helps.

We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

I accept Jesus Christ as my Lord and Savior, and desire to unite with the First Methodist Episcopal Church, Cadillac, Michigan.

✚ Name..... 

Address

This will enroll you as a member of the Pastors preparatory class.

Card presented by

PERSONAL WORK PAYS PREACHERS.

Religious workers on every hand are being urged to push the evangelistic departments of the church as never before. One of the factors that leads to success is personal work. We venture to say that no minister in this country has enjoyed greater results in actual hand-picked "souls" than Dr. A. Z. Conrad of Boston, Mass. What he says to the rest of us about personal work ought to have great weight. He says:

"The pastor's personal relation to the members of his church and congregation is of vital importance. The effectiveness of a message is tremendously influenced by a confidence and affection awakened through contact. Everybody needs a friend. For the majority of people, the world itself offers no warmth and little encouragement. The weary, the careworn, and the discouraged are found in every congregation. There are those whose debts make it difficult for them to keep their grip upon the great realities. There are many who have a fear of the future; who are intimidated by circumstances; who are positively afraid of what a day may bring forth. There are many who have a sense of loneliness. To them it seems as though there is little to live for. The sense of isolation is experienced to a degree no one would suspect until coming definitely into contact with human life in its varied experiences.

"Again, personal work is essential to largest co-operation. No man can do the work of his people; his business is largely to develop workers. He may be an effective evangelist, but his great evangelistic power must be manifested in developing evangelists among his people. He may be a strong witness, but his witness bearing will be augmented a hundredfold if he can secure a hundred witnesses who will bear testimony to the truths of the Gospel."

Wanted—How pastors promote spirituality and hold young folks. \$3 offered for best 300 words on each subject.

December 28, 1920.

Mr. F. M. Barton, Cleveland, Ohio,
My Dear Sir:

Enclosed find a check for 2 years' subscription. The Expositor always helps.

There are a few "Method" subjects which would be welcome to quite a number of ministers and I will suggest them. Ideals and ideas are very welcome and useful, but "How men carry them out in the local charge depends upon an imagination which not all men possess."

Here are some such subjects which if answered out of experience would help:

1. How I secured family worship in the homes of my members.

2. What did I make my (Pastor's) purpose in the calls I made on members.

3. What I said and was said when I led an indifferent person to accept Christ.

4. How I held the interest of the new members of the church.

5. What I did (except Jr. sermon) to prevent the Church School and the Y. P. S. C. E. members from leaving after those services, and not attending the church worship.

6. What I did to increase the number of persons to engage in public prayer.

There is special stress to be placed upon one matter, as I see it. I mean that these successful ministers in these lines should not tell what might be done, but "this I did." Of course this is merely suggested and you take it for what you think it's worth.

Yours cordially,

O. H. E. Rauch,

Sec'y Easton Federation of Churches,
Easton, Pennsylvania.

[Here is an excellent suggestion and we will give \$3 for the best 300 words received on each subject, and a \$1.50 book for the second best. The replies should reach us by March 1, 1921.—Editor.]

Where to Find Material for Your Easter Sermon.

Year after year we are called upon to preach an Easter sermon and we sometimes feel as if we have said everything there is to say on the subject. But there are a few things left unsaid. We do not have to save up Easter themes for Easter because the world is always hungry for information about immortality and the life "over there."

There is no better book on the subject than the Bible and a good Concordance. The New Testament is the volume par excellence that gives us the arguments and insights into heaven, but there are other volumes that reflect the mature scholarship of deep, true Christian teachers and preachers and they should be consulted. May we suggest Alexander MacLaren's expository sermon on "Risen With Christ," in the "Expositions" on Colossians 3:1-15. It is a very brief but wonderfully suggestive outline.

Here are two books of value for Easter background—James Orr on "The Resurrection of Jesus" (Doran), and Professor Milligan's "The Resurrection of Our Lord" (Macmillan). Another and later volume is "Can We Believe in Immortality?" by James H. Snowden, Westminster Press, Philadelphia, Pa. A new and very interesting volume is "The Grail of Life," by J. H. Holmes and Lillian Browne-Olf (Dodd, Mead & Co., New York). This is an anthology on heroic death and immortal life. Dr. Lyman Abbott's little volume, "The Other Room," is still comforting. John Fiske's "Life Everlasting" is always sustaining in its argument, and P. T. Forsyth's little volume, "This Life and the Next" (Macmillan), is forceful.

We omit the numerous volumes on Psychic Phenomena because we do not believe them worth very much to earnest Christian people. Winifred Kirtland's "The New Death" (Houghton Mifflin Co.) might be read with great profit because she discusses death from the standpoint of brave young men of faith who fell early in the war. Now that the war is over and time has begun to work its miracle of healing the Christian minister with a warm, comforting faith of his own can do a great service to humanity this year. God bless you all as you undertake to comfort the hearts that are sad and lonely with the joy of faith in the life that never fails or dies!

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Literature

Rev. I. J. Swanson

Definitions of God. (251)

John 4:24; 1 John 4:8.

The Unknown Cause of the universe is Himself a Spirit, whose word is perfect truth, whose nature is perfect righteousness, whose law is perfect love.—Washington Gladden.

We know God easily, if we do not constrain ourselves to define him.—Joubert.

Christ's Description of God.

Christ's thought of God was that of a being clothed with matchless simplicity and beauty. He affirmed that God is man's Father, who made his earthly child in his own image; that man is a miniature of the Divine being; that what reason and judgment and memory and love are in the small in man, they are in the large in the great God . . . Christ revealed God as the world's great burden-bearer, full of an exquisite kindness and sympathy; that what he was through thirty-three years, God is through all the ages; that what he was to publican and sinner in Bethlehem, God is for all maimed and wrecked hearts in all worlds; that no human tear falls but that God feels it; that no human blow smites the suffering heart but that God shrinks and suffers; that with wistful longing he follows the publican and the prodigal, waiting for the hour when he may recover the youth to his integrity, or lead the man grown gray in sin back to his Father's house.—N. D. Hillis.

The Westminster Definition. (252)

There was a story told to me by an American Presbyterian minister in the Jerusalem Chamber at Westminster Abbey, that the Westminster divines when they were drawing up the Confession of Faith and came to the question of making a definition of the Supreme Being, found the difficulty so overwhelming that they proposed to have a special prayer for light. The youngest minister was to undertake the office. It was, according to English tradition, Calamy; according to Scotch, Gillespie. He rose and began by an impassioned and elaborate invocation of the Almighty, which he had hardly uttered when the whole assembly broke out into the exclamation: "This shall be our definition!" The definition may be read in the third article of the Westminster Confession.—Dean Stanley.

God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.—Westminster Catechism.

Nature a Revelation of God. (253)

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows

Through countless channels, Lord, from Thee.

It leaps to life in grass and flowers,
Through every grade of being runs;
While from creation's radiant towers
Its glory flames in stars and suns.

Nature is too thin a screen; the glory of the omnipresent God bursts through everywhere.—Emerson.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—Jacobi.

In Psalm 29—that psalm of nature, where creation is seen as a temple—all nature is seen as God's grand cathedral; the waters are the great organ with its grand diapason, and the thunders peal forth like the colossal pipes of the pedals; cyclones and whirlwinds are the choir with majestic voices; the lightnings are the electric lamps; giant oaks and cedars are the bowing worshippers; and the Psalmist says, "In his temple doth everything shout glory."—A. T. Pierson.

Everything Reveals God. (254)

The whole world is a phylactery, and everything we see is an item of the wisdom, power or goodness of God.—Sir Thomas Browne.

Literary Men's Belief in God. (255)

There is need, bitter need, to bring back into men's minds that to live is nothing, unless to live to know Him by whom we live.—Ruskin.

History Proclaims "God Reigns." (256)

At the foot of every page in the annals of nations may be written, "God reigns." Events as they pass away proclaim their original; and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting, "Te Deum Laudamus," with all the choral voices of the countless congregations of the ages.—Bancroft.

Shakespeare's Gratitude to God. (257)

God's goodness hath been great to thee.
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

Kingsley's Faith In God. (258)

Tell me not, O infidel, there is no God, no heaven, no hell. Tell me not, O infidel, there is no risen Christ. What intelligence less than God's could fashion the human body? What motive power is it, if not God, that drives the throbbing engine of the human heart, with ceaseless, tireless stroke, sending the crimson stream of life bounding and circling through every vein and artery?

What and whence, if not God, is this mystery we call mind? What is it that thinks and feels

and knows and acts? Oh, who can deny the divinity that stirs within us?

God is everywhere and in everything. His mystery is in every bud and blossom and leaf and tree, in every rock and rill and vale and mountain, in every spring and rivulet and river.

The rustle of his wing is in every zephyr; his might is in every tempest. He dwells in the dark pavillions of every storm cloud. The lightning is his messenger and the thunder is his voice. . . . The heavens above us teem with his myriads of shining witnesses. The universe of solar systems whose wheeling orbs course the crystal paths of space proclaim through the drear hall of eternity the glow and power and dominion of the all-wise, omnipotent and eternal God.—Charles Kingsley.—*From Greatest Thoughts About God*, by Lawson, Doran, New York.

Was Carnegie a Religious Man? (259) John 7:48.

It is a great mistake to say, as I have heard some say, that Mr. Carnegie was never interested in the churches. He would not have given the thousands of organs to churches had he not been interested in them, neither would he have entrusted a great endowment to the Church Peace Union had he not had confidence in them. As a matter of fact, he was very greatly interested—and more and more as he grew older—and was continually talking about them. He also had a good many intimate friends among the clergy, and liked to have them come to his home. He was continually telling me how much he admired Bishop Greer and his own pastor, Dr. William Pierson Merrill, and occasionally he would tell me about a sermon Dr. Merrill had preached which had greatly interested him and would send it to me asking me to print it. . . .

He had a very firm belief in God and in his goodness. Indeed, his chief quarrel with orthodoxy, as I have said, was in its presentation of a God who was not good. He felt just as Whittier felt, "For nothing can be good in him, which evil is in me." He often referred to his trust in a Power at the center of things, making for righteousness, and this Power was personal. . . . One Sunday afternoon when the Rev. R. J. Campbell, then pastor of the City Temple, London, was in New York, I took him to call on Mr. Carnegie. The talk turned upon religion. Just as we were coming away, and as we were all standing about the tea table, Mr. Carnegie suddenly put his hand upon his heart, and in most emphatic tone exclaimed: "I have something here, within me, which tells me without any uncertainty what is right and wrong. I call it God." "So do I," said Mr. Campbell. Mr. Carnegie took his hand and said: "We are not far apart." . . . Mr. Carnegie frequently talked on immortality. . . . He felt it, as he felt the presence of Eternal Goodness. When he occasionally was talking upon religious themes, he would talk of them from the point of view of one who believed in the survival of the soul after death. . . . He seemed to feel that death was a step not only into another world, but a better one. Some of us recall so well how, when he began his great address that night in the chapel of Tuskegee Institute, where we were celebrating the twen-

ty-fifth anniversary of the institution—"With what pride and gratitude would those great men who put their lives into this institution look upon this scene could they see us tonight"—he suddenly stopped, pushed his glasses up on his brow and in a great hush said: "And who knows but they may be looking down upon us now!" It made a very great impression as I recall it after the lapse of ten or twelve years. . . .

I suppose if anyone were to attempt to define Mr. Carnegie's thought about Christ he might arouse such a discussion as has gathered about Mr. Lincoln. . . . But he was continually saying that the only hope of the world was in both individuals and nations living together under the teachings of Christ and in his spirit. I was walking with him one afternoon in Central Park when he said: "Did I tell you that (mentioning a young girl who was very near and dear to him) is going to join the church next Sunday? I am very glad. And do you know that the only test the pastor is asking of her is that she try to live in the spirit of Christ?" It was the Presbyterian church which Mr. Carnegie attended that she was to join, and Mr. Carnegie had a great admiration for the pastor. He continued to talk about it, and I had not seen him more delighted in anything for a long time than in this incident. But those who heard his public addresses and speeches will remember how frequently he quoted the Golden Rule as the only law of life for men and nations. . . . He believed in stewardship with all his heart. . . . But nowhere did Mr. Carnegie manifest the central spirit of Christianity more than in his adoption or brotherhood as his creed and practice.—*From Personal Recollections of Andrew Carnegie*, by Lynch. Revell, New York.

Finding Life by Losing It. (260) Matt. 10:39.

But he that loseth his life in the right way shall find it and keep it unto life eternal.

"Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues

Did not go forth of us, 'twere all the same
As if we had them not. Spirits are not finely
touched

But to fine issues. Nature never lends
The smallest scruple of her excellence
But like a thrifty goddess, she determines
Herself the glory of a creditor,
Both thanks and use."

The great main issues with Abraham Lincoln were not the fame or political success or personal aggrandizement of Lincoln. The main issues with him were the abolition of slavery, the preservation of the Union, the healing of the breach between the North and the South, the welfare of the entire American people. He desired, not that he might save the country, but that the country might be saved, let the credit for it go where it would. He lived in the Spirit of the book which John Hay, his secretary, tells us lay always on his desk, a Book in which he was accustomed to read every day. The Book says, "He that saveth his life shall lose it; but he that loseth his life for my sake shall find it." Lincoln found himself, he found his place in the hearts of his countrymen, he found his secure niche in the Temple of Fame because he lived and died to serve.

Of all the raw, senseless, useless habits into which empty-headed, empty-hearted men fall, profane swearing has the least to say for itself. There are forms of wrong-doing which do yield a certain low grade of satisfaction, but what is to be gained by the coarse and irrelevant use of the name of the Deity or the name of Jesus Christ? The man who feels that his natural speech is so weak and futile that he must try to bolster it up by interlarding it with these sacred names is an object of pity as well as an occasion for disgust.

You have all seen the reproduction of that frieze on the temple enclosure at Nikko, Japan. There are three monkeys, one carefully covering his eyes with his hands, another covering his ears, and a third covering his mouth. They are resolved "to see no evil, hear no evil, speak no evil." They are intent upon guarding the whole output and intake of life from the taint of wrong.

Let your yea be yea, and your nay clear, straight, exact. The man of sense and conscience rejoices in a close fit between what he says and the facts in the case with no frills or exaggeration or bluster. He puts his common speech upon that high level of veracity where it needs no attestation by vulgar oaths.

The eschewing of oaths, of all titles, of all showy forms in social intercourse and in religious worship has given to a certain group of people in this country, not numerous but widely influential, a simplicity, a directness and a sweetness of spirit upon which the busy bustling world sets high value.—From *The Religion of a Layman*, by Dean Brown. Macmillan, New York.

Unsuspected Treasure.

Rom. 11:13.

(262)

Out of ignorance, men have for centuries tramped unconsciously over vast stores of wealth; they have remained poor when they might have had inexhaustible riches. In 1848 in California a man named Marshall was making a sawmill on the banks of a stream, when accidentally he found gold. By the end of 1849 more than 100,000 miners had flocked to the scene. The emigrant trail in Nevada some twenty miles from the Californian border passed within a few yards of a place afterwards known as Comstock lode. Later more than \$500,000,000 in gold and silver were taken from this lode. The passing emigrants, bent upon reaching the California mines, were totally unconscious of the vast wealth over which they were tramping.

More than 100,000 persons joined the famous "Pike's Peak or Bust" expedition, the great majority of whom were disappointed in their search for gold. They passed over a place just west of Pike's Peak on Cripple Creek, from which more than thirty years later gold to the value of \$200,000,000 was taken.

An old settler in Kern county, California, Tom Means by name, was called "the Apostle of Petroleum," because for many years he persisted in prophesying that oil would be found in that county. Strangely enough he refused to dig for oil himself, saying, "It is not for me." Finally he sold his ranch for \$2,500, and shortly afterwards oil was struck in such

quantities that the new owner made millions out of it.

A South African claim was sold for \$150 by Mr. F. Pepper to Mr. Spalding. On this claim was found the Stewart Diamond of 288 carats, and valued at hundreds of thousands of dollars. The Regent Diamond of 410 carats, and valued at \$2,400,000, was found by a slave in the Partee mine in 1701. Concealing it in a bandage about his leg, he escaped to the coast. He sold it to an English skipper who murdered him, and who later disposed of it for \$5,000. The largest diamond known, the Cullinan diamond, of 3025 carats, insured for \$2,500,000, was found accidentally, high up in the mine face.

Strangest of all, in 1867, the child of a Dutch farmer named Jacobs, in South Africa, was found playing with a rock that sparkled. A neighbor became interested, and offered to purchase the rock. It was found to be a genuine diamond, and later was sold for \$2,500. When this became known, all the farmers began searching for diamonds. One man actually found several diamonds embedded in the mud walls of his rude hut. Shortly afterwards, the Kimberly mine was discovered. After forty years this mine is still employing 15,000 persons, and diamonds to the value of more than \$400,000,000 have been taken out. . . .

Are you saying with the apostle of petroleum, "It is not for me?" Are you refusing to dig, while others are taking untold riches from life? Are you trampling hurriedly over mines of gold? Are you unconsciously playing with diamonds? The riches of life are for you! —From *Something More*, by Page. Association Press, New York.

Abraham Lincoln's Creed. (263)

I sincerely hope father may recover his health, but, at all events, tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads, and he will not forget the dying man who puts his trust in him. . . . If it be his lot to go now he will soon have a joyous meeting with many loved ones gone before, and where the rest of us hope with the help of God ere long to join them.—Letter to his dying father, January 12, 1851.

Without the assistance of that Divine being who ever attended him (Washington) I cannot succeed. With that assistance, I cannot fail. Trusting in his care who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell. — Farewell address, Springfield, February 11, 1861.

Being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out his great purposes, I have desired that all my works and acts may be according to his will; and that it might be so, I have sought his aid.—Reply to Mrs. Gurney and Deputation from Society of Friends, September, 1862.

In regard to the great Book, I have only to say, it is the best gift which God has ever given

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Illustrations From Current Events

Paul J. Gilbert

Witnessing. (264)

Jno. 12:22; Mark 5:19; Acts 1:8.

"What we need in Christianity is not preaching—it is witnessing," he said. "Anyone can preach, but it takes one who is really a Christian, and who has sacrificed something for his faith to witness to the truth he has found. I learned from experience that when I preached the Gospel I had a certain amount of success, but when I began to bear witness, it was a far greater help to many.

"It is not necessary for us to analyze milk before we drink it; no more is it necessary for us to fully understand Christianity. If we have the living experience of Christ it is enough. It is foolish for a child to wait until he understands all about water before he is given a drink of it."—Sadhu Sundar Singh.

He Deserves a Monument. (265)

Heb. 13:16; 1 Cor. 16:2; Mal. 3:10.

"You see that little grain field," said a missionary, "it belongs to a poor man with a large family. Because he is a Christian, he has set aside for the Lord one special corner of it, a tenth of the whole field, and the grain that grows on this tenth is his gift to the church. Not long ago we had a year of drouth, when oddly enough, the only part of his field bearing a good crop was this one-tenth. I kntw that he and his family would have to go on famine rations until another season; so I advised him for once to omit the tithing, or at the utmost to pay a tithe of the whole field and not the yield of that fertile corner. But no! he would not hear of it. That corner had been set apart as the Lord's, and whatever it yielded must be given to him, even though it cost hunger for months to come."—Selected.

Diamonds in Meteors. (266)

Psa. 40:2; 1 Cor. 6:11; Mark 5:15.

A newspaper squib contained this information: "Diamonds have been discovered in fallen meteors." True and human diamonds have been discovered in fallen human nature since the blood of Christ became efficient for sinful men.

Drop the Weapon. (267)

Isa. 32:17; Jas. 2:8; 1 Pet. 2:17.

A Bedouin with his keen, watchful eye discerned a speck moving in the distance over the desert. Loading his rifle he gripped it tight ready for action. Presently he saw that the approaching figure was a member of his own tribe and his grasp on the weapon relaxed and when a little later he saw that the tribesman was his own brother he dropped the weapon and resumed his peaceful occupation.

So the nations of the earth will some day abandon their murderous weapons of war when they see one another more closely and realize that they are "all of one blood."

Without a Vision. (268)

Isa. 55:2; Luke 15:13; Titus 3:3.

A newspaper correspondent describing his observations in the Southern oil fields, said:

"I met another old chap who had spent all

of his life in Eastland county. His royalties amount to \$400 or \$500 a day. When I asked him what he would do with all of that money, he said:

"Get some candy and some apples and new clothes."

"That seemed to be the extent of his vision, and I could understand his viewpoint after spending a lifetime on an Eastland county farm."

Yet that is all that some university graduates are doing for their generation with their wealth of learning, living on the sensual, tinselled gewgaws of life.

Love's Workaday Garb May be Green (269)

2 Cor. 8:5; Acts 20:35; Phil. 3:13.

The color of love is blood-red, but in the following case that Dr. Frank Crane gives it was greenback green. A man in a blue shirt and with a scald scar on his face came into the office of the Near East Relief Society in Columbus, and heard a speaker on the needs of Armenia. At the end of it he edged into the crowd and contributed \$1,500.

The agents objected to taking it; but he laughed, "Why, I could sell and give away everything I have and still be a rich man; I'd have my job, my health, and never knew what hunger was; but these poor things have nothing, not even a chance to work, or tools or seeds or animals to farm with. I'd be ashamed not to make a big gamble to help a new nation that's more likely to pan out rich than some of the big oil-gushers my neighbors are putting their money in."

Was the man crazy? Can't we use the "big chance" for the kingdom of righteousness sometimes? What would a thousand engineers like that in love's workaday garb do to bring a real peace?—McCowan.

A Trinity of Forts. (270)

Jno. 16:19; Psa. 18:2; Jude 24.

Some one said to a general, "What is the difference between a fort and a fortress?" He answered, "A fort is one fort, a fortress is two or more forts."

Our God is a fortress—Father, Son and Holy Ghost, a unit of defense for the child who places himself in their protection.

The Vice King's Funeral. (271)

Ezek. 24:6; Hab. 2:12; Matt. 18:7.

Several months ago "Big Jim" Colosimo, overlord of Chicago's under world, was slain out of the world he had ruled.

He was vile, dangerous to Chicago and the nation. Yet there followed his body to the grave "a cavalcade such as moved behind the funeral car of Caesar." In it were three judges, eight aldermen, an assistant state's attorney, a congressman, a state representative, leading artists of the Chicago Opera Company, along with gamblers, dive-keepers, etc.

That's what's the matter with Chicago. Is it any wonder that decent people have moral vertigo when they read the news from the metropolis of the great middle west?

Truthfulness. (272)

1 Tim. 2:7; Eph. 4:15; Jno. 18:37.

Someone says of Dr. Johnson: "He always talked as though he were taking an oath." He detested the habit of lying or prevaricating in the slightest degree. A strict adherence to truth the doctor considered as a sacred obligation; and in relating the smallest anecdote he would not allow himself the minutest addition to embellish his story. He would not allow his servants to say he was not at home if he was. He used to say, 'A servant's strict regard for the truth is weakened by such practices. If I accustom my servant to tell a lie for me, have I not reason to apprehend that he will tell them for himself?'"

Old Stuff, But Fearfully True. (273)

1 Cor. 8:11; Prov. 29:18; Jonah 1:6.

Mr. Bowman, in an article in the "Missionary Review of the World," tells the story of a Hindu woman who was walking along the banks of the Ganges; and as she walked along, she had by her side a little boy some three or four years of age, and in her arms she had a little baby girl a few weeks old—a crying, miserable, weak, wailing little thing. An English officer passed that way and spoke to her,

because there was agony written in that woman's face. He said, "What is wrong?" She replied, "The gods are angry with me; they have given me this little baby girl." He passed on, but he came back, drawn, I suppose, by the agony in that woman's face. The woman was there; the baby girl was there; but the boy was not there—the sturdy, strong little fellow of three or four years. And this officer knew what had happened. The boy had been thrown into the river, and he said to her, "Why did you throw the boy in?" She answered, "Could I give less than my best to my god?" Friends, that was a heathen woman. The story shows us the possible power in that woman's life if she really knew God. She thought a god was something cruel, one who was tyrannical, who demanded for no reason the sacrifice of her best loved one. And we who know God to be so true, so loving, so careful, so tender—can we withhold our very best from him, be it the life of some loved one, or our own life? All that we have or hope to be, let us give in absolute abandonment to the service of the Lord Jesus Christ. Surely, surely, the restless millions await that light, whose dawning maketh all things new, and Christ also waits. Have we done what we could?

Preacher's Scrap Book

The Possibilities in Man. (274)

1 John 3:2.

Two captains of industry were standing at the bridge at Niagara Falls looking at those falls and one of them turned and said, "Behold the greatest source of undeveloped power in America." The other turned and said, "No. The greatest source of undeveloped power in America is the soul of man."

I was talking with a large manufacturer the other day and he told me that he was supporting a scholarship in four universities to study the raw materials which he is using in his plant. I asked him if he was supplying any scholarships to study the human element in his plant and he said no. Yet when I asked him for further figures I was surprised to learn that 80 per cent of every dollar which he spent went to labor and only 20 per cent to the material, and he was endowing four scholarships to study the 20 per cent and was not doing a thing to study the 80 per cent. Oh, friends, the greatest undeveloped resources in America are not our mines or our forests or our streams but rather the human souls of the men and women who work and who walk our streets.—Roger Babson.

Cows or Men. (275)

Matt. 23:23.

Last week I was visiting the home of a famous manufacturer and he took me out to his farm. He showed me his cattle. Above the head of each heifer and each cow was the pedigree. The most careful record was kept on every animal. A blueprint he had in his library at home of every one of those animals, and yet when we began to talk about the labor problem in his own plant I asked him how many of those people did he know about and he told me—I quote his words—"Why, they are all alike to me, Mr. Babson. I don't know one

from the other." Later in the evening—it was during the Christmas vacation, a few weeks ago, a young fellow came in, drove up to the house in a fancy automobile and came in and asked for his only daughter to take her to a party. I didn't like the looks of the fellow very well, and after they had gone out I said to him, "Who is that chap?" The father said, "I don't know, some friend of Mary's." He had every one of his cows blue printed, but he didn't know the name of the man who came to get his only daughter and who didn't deliver her until two o'clock the next morning, and that man is one of the largest manufacturers in his city.—Roger Babson.

Gifts. (276)

Matt. 10:8 lc.

The New York Christian Advocate recalls the vast wealth that has come to California from the hands of two foreign missionaries. Rev. William Taylor—Bishop Taylor—of the Methodist Episcopal Church, sent some slender slips of trees, bare cuttings in fact, from Australia to Alameda, California. They were, he said, Australia eucalyptus trees. They rooted, they grew, they became objects of great beauty. Then their wide usefulness was discovered, and this led to the extensive propagation in many varieties, furnishing not only splendid shade, but a hard wood for many uses, also resins and medicinal oils. In addition, eucalyptus trees are very valuable in reclaiming malarial or swampy ground.

Another gift to California was made by a Presbyterian missionary. Fifty years ago, Rev. F. L. C. Schneider, of Bahia, Brazil, sent twelve small orange trees of the seedless, navel variety, to William Saunders, the government horticulturist in Washington. From these, others were grafted or budded, and in 1873 two of these were sent to Riverside, California,

where they still live, hoary, mutilated patriarchs, of a type which yields twelve million boxes of fruit yearly to the markets of the world. "If California ever gives to missions in proportion to the wealth which these two products of missionary intelligence and enterprise have given to that great state," remarks The Advocate, "she will establish a standard of missionary giving which will set a mark beyond even Centenary or New Era."—Presbyterian.

"Not Good If Detached" (277)
1 Cor. 15:58.

So reads the coupon on our railroad ticket. Its value is determined by its relationship to the whole ticket.

"Not good if detached" is usually true of church members as well as of railroad tickets; "detached" from his relationship with the church, the individual member loses touch with the work of the denomination and is in grave danger of losing personal interest in Christian service.

"Not good if detached" expresses the condition of local churches which must always find their real significance in their relationship to the world-wide interests of the kingdom.—The Baptist.

Father and Son. (278)
Prov. 22:6.

"I have given my son the most costly, and I hope the best, present I have ever given him," said a wealthy business man to a friend. "Why, how is that?" said his friend. For an answer he passed him a slip of paper on which was written these words: "To my dear son: I give you one hour of each week day and two hours of my Sunday to be yours, to be used as you want it without interference of any kind whatsoever." "Why did I do it? I sat in my office the other day. A human derelict floated in, and I recognized the son of an old business friend. I said, 'Bad to see you like this—and you with such a father.' 'I have heard that he was a good man,' said the boy, 'but I never knew him. He was always too busy. We saw him occasionally at meals.'

"That made me think, and so I am going to concentrate my time on having my boy know me."

This story needs no explanation. The costliest thing in the world is to be a real father to one's boy. It costs money, energy, time, patience, convenience and comfort. But it is all infinitesimal in cost as compared to that greater price one pays when he realizes too late that he has failed to make a real investment in his son's life.—Bulletin Trinitarian Congregational Church., New Bedford, Mass.

The Condition of Victory. (279)
1 Sam. 2:30; Psa. 50:23.

Now that national prohibition has really been achieved we recall a parallel noticed by a writer in the Christian Endeavor World between the crisis in our Civil War and the crisis in this World War. He says:

In 1863 the forces of the Confederacy were making their way northward, steadily, relentlessly. The days were dark. Could the tide be stemmed?

Lincoln went to his knees. He promised God that he would free the slaves if the forces of the South should be driven out of Pennsylvania. Gettysburg was echoing and re-echoing with the thunder of artillery. The gray-clad lines were driven back, and Lincoln's prayer was answered. From the day he made his vow of consecration the Confederacy began to lose. Gettysburg marked the beginning of the end.

Have we not a parallel in the history of the great offensive against the Hun?

As a people we sinned. We builded our towns with blood and established our cities with iniquity. We justified the wicked for a reward; we called evil good, and good evil.

But we acknowledged our sins. We promised God upon our knees, as a nation, to come out and be separate from the saloon. The people made this pledge through action of Congress when war prohibition, followed by national prohibition, became the supreme law of the land.

With this solemn pledge still trembling upon the nation's lips came the great victory at St. Mihiel, the first great, signal victory for the American forces, a victory that was the beginning of the end.

God honors individuals that honor him. No less is this true of nations.

Disciples of Jesus. (282)
Acts 4:13

There is running a most catchy advertisement of a phonograph representing two photographs, the first of a prima donna and the phonograph reproducing the same song, in unison while before them sit five blindfolded judges who were to judge when, should the singer so decide, she had ceased singing. The second photograph represents her almost bursting with merriment for she had ceased a half minute before and none of the judges had detected the omission. The force of the picture lay in the fact that the instrument so perfectly carried the human voice as to betray musical judges. That is the sort of disciples Christ longs for—men and women who so voice the spirit of their Master that those associating with them may know that they have been with Jesus and have learned of him.—Northwestern Christian Advocate.

A Word in Season. (281)
Prov. 15:23.

John Burns and Lloyd George took a few hours' leave from their arduous work at the House of Commons and ran down to a popular seaside resort. There they met a gentleman (who tells the story) and his son, who was just home from college, and the four walked along the promenade. After the visitors had returned to London the young man told his father how greatly he had enjoyed the walk and how clever and well-informed his companion was. "And, father," he said, "we had been talking about the game of life, and he asked me if I was playing it well. I told him I was trying to do so, and he said quickly, 'Are you on the side of the Great Captain—Jesus Christ?' And I told him I meant to be, and so I do, father." The father then told his boy that his companion was Lloyd George.

Another Man's Servant. (282)

Rom. 14:4.

Katherine could hardly return her pastor's greeting. She went straight to the thing that filled her heart.

"I can't stay, Dr. Holland. I would give anything to, but I just can't. My conscience won't let me. I can't stay in an organization that bears Christ's name and yet has members like Mr. Carleton and Mrs. Jenniss. It isn't honest."

"Have you found any part of the social order that is perfect, Katherine? Business, marriage, society, education? Are you planning to cut yourself off from all of them?"

"Of course not, Dr. Holland. But they're different; they don't pretend to be chiefly concerned with carrying God's messages to the world."

"That is true. But there are several points to be considered yet, child. In the first place, is there anything else in the world that does so much of God's work as the church, imperfect as we acknowledge it to be? Have you ever happened to be in an entirely churchless community?"

"No," Katherine acknowledged, "but my brother was once—on one of his engineering trips. He said it was awful!" Katherine added honestly.

"The church is, upon the whole, then, the best influence, the strongest power for good, that the world knows. If all the best people stayed out of it because it is far from perfect yet, what would be the result? Isn't it rather their duty to stay in and try with all their strength to make it more nearly what God wants it to be?"

Katherine was silent, thinking.

"And there is one more point," Dr. Holland went on gently. "Is Mrs. Jenniss, we will say, since you spoke of her, your servant?"

"Why, no, certainly not," Katherine replied, puzzled.

"Then we have a great man's decision on this very question: 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.' Mrs. Jenniss is God's servant, not Katherine Redfield's. Can she not leave her to her Master's judgment? If God can work with her, cannot Katherine Redfield?"

"I think," Katherine said slowly, "I'll have to study it out a little longer."—Youth's Companion.

The Wonderful Grace of God. (283)

1 Cor. 15:9.

An African chief was once invited to the Court of Queen Victoria; and he was asked afterwards, "What of all things he had seen had most impressed him?" He replied: "The splendor of it all, and many things else, impressed me; but the greatest surprise of all was to find myself there."—Expository Times.

What Has the Church Meant to Me? (284)

It has meant the agency through which I received such spiritual sight as I have. It has meant the body through which has come to me strength in weakness many times, comfort in trial, help in time of need. Through the church of God have come the talents to use in the work to which my life is given. When I want more help, it is to this wide church I go to look for it, and I have never looked in vain.

As a man loves the members of his family, so I love the church of God. For resources it stands to me as a permanent war office stands to an army in the field.—Wilfred T. Grenfell, M. D.

The Value of a Gift. (285)

2 Cor. 8:12.

A Baptist missionary in India heard a knocking at the door.

A turbaned head bowed low: "Salaam sahib," said a quavering voice, "thy servant desireth speech with thee."

The missionary saw an old Hindu man with a mammoth pumpkin in his arms.

"Sahib," he explained, "thou beholdest a man from Gowanda. As the English count distance, it lies thirty-five miles from here. Sahib, back in Gowanda the great God sent a special blessing upon me, and I was eaten up with desire to give something to the Lord Jesus. The only suitable thing I had was this pumpkin. Thou canst judge with thy eyes its magnificence; thou canst picture in thy mind how tenderly I had to raise it, how cautiously I had to guard it from thieves. But how should an ignorant man like me know how to get a pumpkin to Jesus, and no Christian teacher in my hamlet to tell me? So I bring it to thee, Sahib, for thou art wise in the way. Thou wilt remember to explain to him that it comes from a humble old fellow in gratitude."

The missionary laid reverent hands upon the gift. A pumpkin cost 4 cents in India at that time—a day's wages. The old man had walked the seventy long miles, for one-half the distance carrying on his head a weight of about thirty pounds, that he might present to the Lord an acceptable thank-offering of 4 cents. Every one in the mission compound looked at it as at a sacred symbol, for—"If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

Love of Money. (286)

1 Tim. 6:17-19.

Little John D. Rockefeller, III, accompanied by his father, John D. Rockefeller, Jr., visited the United States treasury and showed his kinship with money that has characterized his family.

Frank J. F. Thiel, deputy assistant treasurer, piloted the Rockefellers through the buildings and little John D. was taken to the currency and gold certificate vaults where packages, each weighing twelve pounds, contain \$10,000 bills to the amount of \$40,000,000. Handing one of the packages to the twelve-year-old boy, Mr. Thiel said:

"You're now holding \$40,000,000."

"Huh, that isn't much; can I hold another?" asked the youth.

Whereupon two packages, totaling \$80,000,000, were placed in his arms.

"I can hold another one," he said, and a third was given him.

Bracing himself on his sturdy legs the heir to millions made one more request:

"I can hold one more," he said.

The fourth twelve-pound package was added and he staggered under the weight of forty-eight pounds, which represented \$160,000,000. It was the first time in the history of the treasury when a tourist sought permission to hold more than \$40,000,000.

THE HOMILETIC YEAR—FEBRUARY

G. B. F. HALLOCK, D. D.

Lincoln's Birthday

Born February 12, 1809

This is the month in which were born the two great Presidents who led America through the two great crises in which the life and death of the nation were involved. They stand alone, and will ever stand alone, in the nation's heart. Both of these men stand out clear cut against the sky of history. Both are noted for their largeness of mould, intellectually and morally. Both of them feared God, worshipped Jesus Christ as God, Saviour and King, and both of them loved their fellow-men to the measure of great sacrifice.

Their high spiritual tone is much needed to-day, amid the secular and worldly clamor. Their voices and practices are needed to call men to obedience and dependence upon God. Washington, without ceasing in private and in public, petitioned God and cast the care of the nation upon him. There has been too little of this spirit in the crisis through which we have been passing. Even the great peace conference defied the Almighty in violating his Sabbath. But let us not be deceived. God is not mocked. Lincoln said: "If we do right, God is with us; and if he is with us, we cannot fail." More of this dependence upon God and reverence for his law is much needed in our day.

As pastors we will be called upon to preach Lincoln and Washington sermons, also to make addresses at civic gatherings. It is with purpose of giving help for both pulpit and other addresses the following suggestive material is here given place.

Suggestive Texts and Themes. (287)

Lincoln a God-Called Man: "The Lord raised up a deliverer." Judges 3:9.

Lincoln: His Name Great: "I will make thee a great name, like unto the name of the great ones that are in the earth." 2 Sam. 7:9.

Lincoln Was Blest to Bless: "I will bless thee and make thy name great, and be thou a blessing." Gen. 12:2.

Lincoln, the American Great-Heart: "More-over thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln's Growth Under Pressure: "Cast down but not destroyed." 2 Cor. 4:9.

Prayer for the Nation: "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." Psa. 51:18.

Lincoln's Patriotism: "Zebulon was a people that jeopardized their lives unto the death." Judges 5:18.

Great by Great Service: "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

Last Acts of Mercy. (288)

During the afternoon preceding his assassination the President signed a pardon for a soldier sentenced to be shot for desertion, remarking as he did so, "Well, I think the boy can do us more good above ground than under ground."

He also approved an application for the discharge, on taking the oath of allegiance, of a rebel prisoner, in whose petition he wrote, "Let it be done."

This act of mercy was his last official order.

Washed Out in Blood. (289)

This was the reply made by Lincoln to an application for the pardon of a soldier who had shown himself brave in war, had been severely wounded, but after deserted.

"Did you say he was once badly wounded?" "Then, as the Scriptures say that in the shedding of blood is the remission of sins, I guess we'll have to let him off this time."

Proclamation in His Pocket (290)

Professor Jonathan Baldwin Turner was one of the few men to whom Mr. Lincoln confided his intention to issue the Proclamation of Emancipation.

Mr. Lincoln told his Illinois friend of the visit of a delegation to him claiming to have a message from God that the war would not be successful without the freeing of the negroes, to whom Mr. Lincoln replied: "Is it not a little strange that he should tell this to you, who have so little to do with it, and should not have told me, who has a great deal to do with it?"

At the same time he informed Professor Turner he had his Proclamation in his pocket.

The Religion of Lincoln. (291)

All the chief biographers of Lincoln declare him to have been profoundly religious. In 1842 he wrote to his friend Speed, referring to his own troubled heart, "Whatever he designs he will do for me yet. Stand still and see the salvation of the Lord, is my text just now." Shortly after he decided to settle permanently in Springfield, his father fell dangerously ill. Lincoln, in writing to his half brother, said: "I sincerely hope father may recover his health, but, at all events, tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in his extremity."

He notes the fall of a sparrow and numbers the hairs of our heads, and he will not forget the dying man who puts trust in him."—Rev. Calvin Dill Wilson, D.D.

Lincoln a Bible Reader. (292)

Mrs. Pomeroy, who was a nurse in a military hospital in Washington during the war, said that during Willie Lincoln's illness she had the care of him and saw much of the President in his family life. When the boy was dying the President said to her, "I hope you will pray for him, and if it is God's will that he may be spared, and also for me, for I need the prayers of many." When his son was gone, he declared, "I shall go to God with my sorrows." She often found him reading the Psalms, of which he said, "They are the best, for I find in them something for every day of the week." He said to her: "I had a good, Christian mother, and her prayers have followed me thus far through life." Mrs. Pomeroy told how, during the battle of Gettysburg, he walked the floor and said, "This is a righteous war, and God will protect the right." Instances of this kind could be multiplied indefinitely as all readers of *Lincolnia* know.

It is clear that Lincoln was a great reader of the Bible and had thorough familiarity with it. He constantly quoted from it. Some of his most impressive utterances, sentences that told on the mind and conscience of the nation, were quotations from the Scriptures. No man ever made more effective use of a quotation than he when he cited from the New Testament the telling words, "A house divided against itself cannot stand," and applied them to a nation half slave and half free.—Rev. Calvin Dill Wilson, D.D.

In Memory of Abraham Lincoln. (293)

A new statue of Abraham Lincoln was erected in 1919 on the Lincoln Highway route at Jefferson, Iowa. The statue is of bronze, life-size, on a massive granite base. It stands in the Court House square of Jefferson. The statue was the gift of E. B. Wilson. The new statue marks one of many improvements to the great national highway. In many western states prominent markers have been set up in the outlying districts, and despite the difficulty of obtaining road material, very satisfactory progress has been made in highway improvement.

Lincoln Remembered in Union Defenders' Day. (294)

The following call was issued by the Commander-in-Chief of the Sons of Veterans in 1919. It is very suggestive:

Brothers:

Tribute to the memory of Abraham Lincoln—Commander-in-Chief of our Sires—will be paid by our order.

One of the principles and objects of the Sons of Veterans is to observe the birthday anniversary of Lincoln—February 12th.

Designated as Union Defenders' Day in honor of the services and sacrifices of our Fathers and Ancestors of 1861-65, for the preservation of the Union, in song and story, feast and flow of soul once again let our tribute be registered.

Camps are urged to assemble the Comrades of the Grand Army of the Republic and Veter-

ans of 61-65 with their families on this occasion. Pay them tribute.

Abraham Lincoln—his memory honored in the civilized world, revered in heathen lands where Light penetrates, exalted by our Sires, ever cherished by Sons of Veterans.

The Veteran Soldiers and Sailors of the War of 1861-65, ours to care for, respect and honor.

In F., C. and L.,

Francis Callahan,
Commander-in-Chief.

Lincoln Day Prayer. (295)

Our divine Father, we praise Thee for the providence that has guided us in the great crises of our history. When dangers have threatened the ideals we have cherished, then Thou hast raised up to us those by whose wisdom and steadiness of purpose we have been led out to safety and peace. For such great spirits we thank Thee. And we pray that in accordance with the principles they have taught us, through the blessing of Thy gracious Spirit, we may be guided all our days.—Amen.

A Memory of Lincoln. (296)

President-elect Abraham Lincoln spent a Sabbath in Chicago before his first inaugural at Washington. He was prevailed on to visit D. L. Moody's school, where, guided by Mr. Moody, he visited every class and shook hands with every scholar, after which he made a brief address. Mr. Thomas C. MacMillan was one of the small boys present, together with his sister, on that occasion. He says: "The impression made on me that day affected my whole life. Mother said to us on our return home, 'Since you have shaken hands with the great, good man you should strive all your lives to remember him, and never allow your hands to do anything or your lips to say anything which you would not be willing to tell Mr. Lincoln.'"

The Honor of It. (297)

In 1862 Col. Alexander, of Topeka, an intimate friend of President Lincoln, visited him at Washington and found him greatly depressed. "This being President isn't all it is cracked up to be, is it, Mr. Lincoln?" inquired he.

"No," said Lincoln, his eye twinkling momentarily. "I feel something like the Irishman who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk!'"

The Modesty of Genius. (298)

The opening of the year 1860 found Mr. Lincoln's name freely mentioned in connection with the Republican nomination for the Presidency. To be classed with Seward, Chase, McLean, and other celebrities, was enough to stimulate any Illinois lawyer's pride; but in Mr. Lincoln's case, if it had any such effect, he was most artful in concealing it. Now and then, some ardent friend, an editor, for example, would run his name up to the masthead, but in all cases he discouraged the attempt.

"In regard to the matter you spoke of," he answered one man who proposed his name, "I beg you will not give it a further mention.

Seriously, I do not think I am fit for the presidency."

The Lincoln Pew. (299)

In the New York Avenue Presbyterian Church, Washington, D. C., stands the old pew in which President Lincoln was to be found nearly every Sabbath throughout the Civil War.

In the many changes of the famous old edifice this pew has never been disturbed. All the other pews are new, modern and of light wood, making the dark, discolored Lincoln pew all the more conspicuous. The church long ago had a silver tablet, suitably engraved, placed on the pew-end, marking it as that of the martyred President. The pew is set aside now for the pastor's use.

A few years ago a few interesting verses were neatly framed and attached to the pew, in which Rev. Lyman Whitney Allen, a minister in England, pays a glowing and beautiful tribute to Lincoln and reflects the impression the pew makes upon strangers.

Dr. Wallace Radcliffe, the pastor of the New York Avenue Church, on one of his summer tours found the verse in Dinard, France.—Alfred C. Marks.

The pew Lincoln occupied in the First Presbyterian Church at Springfield is also carefully preserved.

Key-Note to Lincoln's Greatness. (300)

The key-note of Lincoln's greatness, according to Dr. O. S. Marden, quoted by one Congressman, is given in his own words: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."

Short Sayings of Abraham Lincoln. (301)

"I'm nothing, but truth is everything."

"Let none falter who thinks he is right."

"Freedom is the last, best hope of the earth."

"Don't swap horses in crossing a stream."

"Let us have faith that right makes might."

"Nothing valuable can be lost by taking time."

"With malice toward none, with charity for all."

"Faith in God is indispensable to successful statesmanship."

"When you have written a wrathful letter—put it in the stove."

"Be sure you put your feet in the right place, then stand firm."

"For thirty years I have been a temperance man, and am too old to change."

"Gold is good in its place, but loving, brave, patriotic men are better than gold."

"You may fool all of the people some of the time, and some of the people all of the time, but you cannot fool all of the people all of the time."

"If all that has been said in praise of woman were applied to the women of America, it would not do them justice for their conduct during this war. God bless the women of America!"

At Lincoln's Funeral. (302)

I had pushed forward and taken my place on the sidewalk close to the carriageway, and, turning to look at the funeral cortege approaching, I saw an old Negro woman, a typ-

ical Southern cook, her head wrapped in a red-and-yellow bandanna, and her large blue-and-white kitchen apron still on, come running across the street. She passed in front of the hearse and had no difficulty in taking her place beside me within two feet of where it would pass.

Even at that early hour the Negroes of the capital had been stunned, then driven to almost frenzy, by the rumor that now Mr. Lincoln was dead they would all be put back into slavery.

As the little procession passed in, great tears rolled down the cheeks of that old Negress, and she gathered her big apron over her face and sobbed aloud. Then there seemed to come to her soul a great light and a great courage. She dropped her apron, and said, in a firm though broken voice: "They needn't to crow yet, God ain't dead!"—Robert Brewster Stanton.

Lincoln. (303)

A log cabin, rude and rough—

This was the house and home enough

For one small boy; there in the chimney place
With glowing face

The eager young eyes learned to trace

Staunch old tales of staunch old men;

In the firelight there and then

The soul of Lincoln grew—

And no one knew!

Only the great and bitter strife

Of later days brought into life

Great deeds that blossomed in the gloom

Of that dim shadowy firelit room.

—Annette Wynne.

Lincoln's Religious Experience. (304)

Hezekiah Butterworth, in writing of Abraham Lincoln as a Christian, said:

"One day Mr. Lincoln met an army nurse, a woman of true Christian character. 'I have a question to ask you,' he said, in effect. 'What is a religious experience?'"

"It was the most important question that one can ask in the world."

"The woman answered, 'It is to feel one's need of divine help and to cast oneself on God in perfect trust and know his presence,' or words to that effect."

"Then I have it," he answered. "I have it, and I intend to make a public profession of it,"

About the same time, or later, he said to Harriet Beecher Stowe: "When I entered the White House I was not a Christian. Now I am a Christian."

In this second period of divine trust he made a vow to God to free the slaves by a proclamation.

At a Cabinet meeting he said: "The time has come to issue a Proclamation of Emancipation. The people are ready for it, and I promised God on my knees I would do it."

The Humaneness of Lincoln. (305)

On one occasion a Congressman, who had failed to move the Secretary of War to grant a pardon, went to the White House late at night, after the President had retired, and forcing his way into his bedroom, earnestly pleaded for his interference, exclaiming tragically, "This man must not be shot, Mr. Lincoln." "Well," said the President coolly, "I

do not believe shooting will do him any good," and the pardon was granted. This reminds us by contrast of the story of a very dour Scotch judge to whom a man who had been condemned for murder appealed piteously at the conclusion of the trial, protesting in vain that he was absolutely innocent of the crime of which he had been found guilty. "Weel, weel," said the Scottish dignitary, waving aside the whole question of guilt or innocence, "ye'll be nane the waur for a wee bit hanging." —Ralph Shirley.

Lincoln. (306)

God took a piece of common human clay;
Planted therein ambition's vital seed;
Placed him, a youth, beside the common way,
That he might learn the common human need.
Made strong by strife, he faced the storm of wrath;
Love made him wise, a Nation's cause to plead;
He walked with God, though in a yeoman's path,
And seized on fame by an immortal deed.

How Abraham Lincoln Helped a Little Girl to Save Her Missionary Money— Talk to Children. (307)

Once upon a time there lived a little girl in a little town in New York State.

She lived with her father and her mother and her brothers in a real, old-fashioned, homey home, where guests liked to come. One of the guests who liked to come was the great Abraham Lincoln, President of the United States. The little girl was always very happy when he came, and she used to like to sit in his lap and talk to him. She called him "Uncle Abe," and he often called her "Sissy," though her real name was Julia.

One time when the President was visiting at Julia's home, Julia was counting the money in her missionary box. Mr. Lincoln watched her for a moment and then asked:

"What are you doing over there?"

"I'm counting my missionary money, Uncle Abe," replied Julia.

Mr. Lincoln put his hand in his pocket and pulled out something and held it toward Julia. Julia drew back her box.

"Oh no, I can't take that, Uncle Abe," she said earnestly; "I have to earn all the money I put in this box."

The next day, when he was ready to start for the train, he said to Julia:

"I wonder if you couldn't walk down to the depot with me, Julia?"

As they started down the street together, Abraham Lincoln shifted his valise to the other hand. It was an old-fashioned valise with two handles.

"Do you suppose," he said, "that you could help me carry my valise? It's pretty heavy."

Julia took hold of one of the handles, and they carried it between them all the way to the depot, talking gayly as they went. At the depot the President took the valise and pulled a shining coin out of his pocket holding it out to the little girl.

"There, Julia," he said, "now you've earned your missionary money."

"Oh, thank you, Uncle Abe!"

And then he went away on the train, and Julia ran home with the shining coin clutched tight in her hand. She thought it was the very brightest penny she had ever seen, and she hurried to put it into the missionary box, where it would be safe and sound.

The next Sabbath, at Sabbath School, the missionary boxes were opened.

"How much money did you have in your missionary box, Julia?" asked the superintendent.

"Eighty-two cents," answered the little girl, without any hesitation.

"Are you sure that was all you had? Where did this come from?" she was asked, and she saw the bright penny that the President had given her.

"Oh, that's the money Uncle Abe gave me!" she answered eagerly. "I earned it helping him carry his valise."

The shining coin was a \$5 gold piece, and this is a true story of how Abraham Lincoln helped a little girl to earn her missionary money. I know that it is true because the little girl, who is a little girl no longer, told me the story herself.

Lincoln and Truth. (308)

Lincoln would have agreed most positively with Carlyle's dictum, "Can there be a more horrible object in existence than an eloquent man not speaking the truth?"

Those words of the great English essayist were spoken by Alonzo Rothschild of Abraham Lincoln, who once said to his partner in a criminal trial: "If you can say anything for the man, do it; I can't. If I attempt it, the jury will see that I think he is guilty, and convict him, of course."

Because of actions like this one of Lincoln's biographers says of him:

"It was morally impossible for Lincoln to argue dishonestly. He could no more do it than he could steal. It was the same thing in essence to despoil a man of his property by larceny and by illogical and flagitious reasoning."

To Lincoln a constructive lie was just as blackblack as a pointblack lie. And why not? —Rev. T. Faris, D.D.

Lincoln's Three Books. (309)

The Bible is literary, poetical, historical and educational. Abraham Lincoln had only three books in his early manhood: The Bible, Aesop's Fables, and Weem's History of the United States. The Bible was the great book that gave our martyred President his simple, tender, beautiful literary style, both for speaking and writing. The Fables gave him his story illustrations, while the History made him familiar with the great characters and events of the nation. Leave the Bible out of his life and he might have been a moral wreck; at least, there would have been no Abraham Lincoln as the world sees him today.

Young man, the dust of your Bible may be the cause of your downfall—your failure in this life, as well as in the life to come.—The Christian World.

Washington's Birthday

Born February 22, 1732

The occurrence of the birthdays of Washington and Lincoln within a fortnight of each other gives to the month of February an annual distinction. Many noble sons have appeared in the nation's annals, yet, all in all none have surpassed the hero of Valley Forge and Georgetown, the first President of the nation, the "first in war, the first in peace and the first in the hearts of his countrymen."

Suggestive Texts and Themes. (310)

Washington's National Asset: "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. 12:2.

An Essential of Successful Magistracy: "Counsel is mine, and sound wisdom; I am understanding; I am strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Prov. 8:14-16.

God's Select Men: "He hath put down the mighty from their seats, and exalteth them of low degree." Luke 1:53.

National Emancipators: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt." Exod. 3:10.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot." Prov. 10:7.

Father of His Country. (311)

Called by Congress and the Continental Congress to be the field-marshal of a free people, Washington needed friends and won them. Beyond sea his conduct inspired admiration. His signal success came through character and not through transcendent abilities. Physically his was a well-balanced organization. Moderate powers, cultivated in harmony, wrought great results.

Hollanders first coined the term, "Father of his Country" (*pater patriæ*), and were the first in this country to apply it affectionately to Washington. Though his allies rose up in other countries, Holland produced the best. —W. E. Griffis, D.D.

Washington and the Children (312)

A very sweet story is told which shows how fond Washington was of children. One winter night a large house in a northern state was brilliantly illuminated; the table was spread with fine silver and a glass and bright decorations, while a number of good things were provided for eating. A guest was expected, and the dinner was spoiling. The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host excused himself to his guests and went upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding the child to Boston" and singing quite lustily "How the Derby Was Won," to the delight of another child close

by. When he saw his host, he was a little confused, but finished the song, then rose and bade the children good-night. "Say 'Good-night, and thank you, General George Washington!" said the father.

"Good-night, and thank you, General George Washington." the children called after him.

How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!

George Washington Thriftograms. (313)

Washington, the successful builder of a nation, gave voice to rules for personal and national success which are as applicable in this 1921 year of necessary thrift as in his day. Here are some of his words on the use of money and resources that might have been written for the present situation in America:

"I am no more disposed to squander than to stint."

"Economy makes happy homes and sound nations. Instill it deep."

"It is not the lowest priced goods that are always the cheapest."

"I can not enjoin too strongly upon you a due observance of economy and frugality." "Keep an account book and enter therein every farthing of your receipts and expenditures."

"Promote frugality and industry by example, encourage manufacture, and avoid dissipation."

"Reason, too late, perhaps, may convince you of the folly of mispending time."

"Nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy nation."

Washington and Lafayette. (314)

Lafayette, in his memoirs, describes a review of Washington's army which he witnessed. "Eleven thousand men, but tolerably armed, and still worse clad, presented a singular spectacle; in this parti-colored and often naked state, the best dressed wore hunting shirts of brown linen. Their tactics were equally irregular. They were arranged without regard to size, excepting that the smallest men were the front rank. With all this, there were good-looking soldiers conducted by zealous officers."

"We ought to feel embarrassed," said Washington to him, "in presenting ourselves before an officer just from the French army."

"It is to learn, and not to instruct, that I came here," was the apt and modest reply, and it gained for the young Frenchman an immediate popularity.

Washington and West Point (316)

The education of young men was a matter that appealed to Washington very strongly. Over and over again in his speeches and letters he urges the necessity for better educational opportunities. The formation of a national university was a favorite idea of his, and it was largely through his efforts and energy that West Point was established.

Father of His Country. (317)

Perhaps one of Washington's most charming letters is to little Virginia Lafayette, whose famous father formed with Washington one of the noted and significant friendships in history.

"Permit me to thank my little correspondent for the favor of her letter of the 18th of June last, and to impress her with the idea of the pleasure I shall derive from a continuance of them. Her papa is restored to her with all the good health, affection, and honors her tender heart could wish. He will give her assurance of the affectionate regard with which I have the pleasure of being her well-wisher. George Washington."

Though Washington never had any children of his own, the young people with whom he came in contact had much reason to thank him for the fatherly help and interest so generously given. Truly, as some one long ago said, "God left him childless that he might be the father of his country."—C. L. Pray.

Washington's Fatherly Interest. (319)

The first order Washington sent to London after his marriage included "Toys," and "six little books for children beginning to read." These were for his two step-children, John and Martha Curtis, who were then six and four years old. A little later he ordered "one fashionably dressed doll," "A box of Gingerbread Toys and Sugar Images," and a Bible and a Prayer-book for each, "neatly bound in Turkey," with names "in gilt letters on the inside of the cover."

The Human Side of Washington. (320)

The young relatives of Washington always knew where to turn for help and sympathy. At different times he took charge of at least nine of the children of his kindred, and paid expense for them. His ledger shows five thousand dollars given to the two sons of his brother Samuel. A great deal of this money was used for their education, and we have to-day letters which Washington wrote them advising them as to their studies.

The eldest son of his favorite brother, John Augustine, was Washington's favorite nephew. He was much interested in the legal studies of this Bushrod Washington and proud of the repute he gained. Yet, when this same nephew asked for an appointment as attorney to the Federal district court, Washington felt compelled to refuse. "However deserving you may be," he wrote, "I could not nominate you in preference to some of the oldest and most esteemed lawyers in your state, who are desirous of this appointment." It was this nephew whom Washington made executor of his will and to whom he left his private papers and his library.—C. L. Pray.

Interested in Education. (321)

Washington was interested not only in the children of his relatives, but in those of his friends as well. He puts in his ledger the entry that thirty pounds, or nearly \$150, was given to the son of his friend and personal physician, Dr. Craik. This money was to go toward the education of the young man, who was one of Washington's many namesakes. He writes a letter giving William Ramsey

twenty-five pounds a year for the education of his son at Jersey College. "Don't look on this as an obligation," Washington goes on to say: "and be assured from me it will never be known."

Washington and Charity. (322)

While Washington was camped at Valley Forge one day a Tory, who was well known in the neighborhood, was captured and brought into camp. His name was Michael Wittman, and he was accused of having carried aid and information to the British in Philadelphia. He was taken to West Chester and there tried by court martial. It was proved that he was a very dangerous man and that he had more than once attempted to do great harm to the American army. He was pronounced guilty of being a spy and sentenced to be hanged.

On the evening of the day before that set for the execution, a strange old man appeared at Valley Forge. He was a small man, with long, snow-white hair falling over his shoulders. His face, although full of kindness, was sad-looking and thoughtful; his eyes, which were bright and sharp, were upon the ground and lifted only when he was speaking. . . .

His name was announced.

"Peter Miller?" said Washington. "Certainly. Show him in at once."

"General Washington, I have come to ask a great favor of you," he said, in his usual kindly tones.

"I shall be glad to grant you almost anything," said Washington, "for we surely are indebted to you for many favors. Tell me what it is."

"I hear," said Peter, "that Michael Wittman has been found guilty of treason and that he is to be hanged at Turk's Head tomorrow. I have come to ask you to pardon him."

Washington started back and a cloud came over his face.

"That is impossible," he said. "Wittman is a bad man. He has done all in his power to betray us. He has even offered to join the British and aid in destroying us. In these times we dare not be lenient with traitors; and for that reason I cannot pardon your friend."

"Friend!" cried Peter. "Why, he is no friend of mine. He is my bitterest enemy. He has persecuted me for years. He has even beaten me and spit in my face, knowing full well that I would not strike back. Michael Wittman is no friend of mine."

Washington was puzzled. "And still you wish me to pardon him?" he asked.

"I do," answered Peter. "I ask it of you as a great personal favor."

"Tell me," said Washington, with hesitating voice, "Why is it that you thus ask the pardon of your worst enemy?"

"I ask it because Jesus did as much for me," was the old man's brief answer.

Washington turned away and went into another room. Soon he returned with a paper on which was written the pardon of Michael Wittman.

"My dear friend," he said, as he placed it in the old man's hands, "I thank you for this example of Christian charity."—James Baldwin.

GREAT TEXTS AND THEIR TREATMENT

"Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim." John 2:7.

When the servants at the wedding in Cana filled the water pots in obedience to Jesus' orders, "they filled them up to the brim." It is not probable that this had anything to do with the successful performance of the miracle, but it must have been quite gratifying to the Master to have such enthusiastic response to his orders.

I. The brim-ful life of service is needed today. Mary told those servants to do "what-so-ever." The verb used by Jesus means to fill full. It is worthy of note that the wine was so far superior to what they had already had as to call forth an exclamation.

II. Is there any connection between the kind of service and the quality of the wine? Undoubtedly Jesus would be able to accomplish much greater things now if he had whole-hearted response on the part of his servants. We all admire it everywhere else, whether in work or play. Yet some people seem to think that any sort of enthusiasm in religious matters is unseemly. During the triumphal entry some would have rebuked those who were giving expression to the joy that possessed them. Not so the Christ.

III. One of the great appeals of the New Movement in the church is not for a different form of service, but a brim-ful service, and only such is sufficient to meet the demands of the times, which demands should be understood as the voice of the Lord calling men to complete surrender of self and possessions.

IV. Entire consecration today will enable Jesus to work even greater things than turning water into wine.—P. A.

THE PERFECT LAW.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

Here is a divine description of the Gospel. Here is a summary of the characteristics of God's royal Word. It is brought before us in its authority, its sufficiency and in its freedom.

I. It is, in the first place, a law. It is not an opinion amenable to the caprice of the individual, to be obeyed or to be ignored at the bidding of an arbitrary will. It is a law. It is a supreme and authoritative obligation. It is an obligation issued by one who has a right to claim unquestioning obedience. It is a law enforced by sanctions which it were madness to disregard. It is not a mere set of propositions, theories, doctrines, which need not concern us; but a rule of life and conduct.

II. It is, secondly, a perfect law. It is

presented to us not only in its authority, but in its sufficiency. It is a perfect law. 1. Made by the only and absolute Sovereign of mankind. 2. Based upon a perfect knowledge of man's entire nature, conditions, and relationships in every place and time. 3. Adapted to promote the highest ends of law in every way perfectly. Its morality is spotless. Its decisions are equitable. It is a sufficient revelation.

III. Then, thirdly, this Word of God, this law is presented to us not only in its authority, and in its sufficiency, but also in its freedom. It is a "perfect law" of "liberty." It accepts only willing obedience. Its service is perfect freedom. This is the liberty promised by the perfect law. Submission to this law brings liberty—liberty from (1) guilt, (2) from fear, (3) from sinful habits, (4) from the consequence of past sin. (5) And this law of liberty is perpetual. It perpetuates this freedom in the conqueror's heaven.

IV. Man's duty to this law. 1. Careful personal investigation. "Whoso looketh into." 2. Retention of the truth thus learned. "Not forgetful." 3. Continued obedience. "Not a hearer only, but a doer of the work."

V. The blessings of obedience to this law—this Gospel. 1. Approval of conscience. 2. Assurance of Divine favor. 3. The delight of conscious moral progress. 4. The joys of usefulness. 5. Heavenly rewards.—H.

THE GUARANTEE OF SUCCESS.

"Certainly I will be with thee." Exodus 3:12.

God is the unchanging one. As he had been with Moses, so he promised to be with Joshua; and so from age to age he is the inspiration and strength of his people. Take this assurance as applying to the whole service of sanctified life.

I. "Certainly I will be with thee,"—then man is servant, not Master. He should know his place, or he can never keep it. As servant, he should (1) constantly consult his Master; (2) constantly speak in the name of his Master; and (3) constantly be jealous of the honor of his Master.

II. "Certainly I will be with thee," then the work must succeed. What is the guarantee of success? (1) Not human cleverness; ministers may be clever, so may churches, etc.; we may have learned sermons, able sermons, ingenious sermons, etc.; (2) not skillful organization. (3) The word of the Lord is the guarantee of success. "The mouth of the Lord hath spoken it;" "My word shall not return unto me void."

III. "Certainly I will be with thee,"—then the servant is to be received for the Master's sake. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The true minister carries a bless-

ing with him. The Romans were to receive Phebe in the Lord.

IV. "Certainly I will be with thee,"—then there need be no lack of grace or power. "If any man lack wisdom," etc. "Lo, I am with you always," etc. "Ye have not because ye ask not, or because ye ask amiss." The servants may take counsel of one another, but not to the interruption of continuous and trustful prayer to the Master. (1) God is with his servants for their comfort; (2) for their guidance; (3) for their safety.

Notice (1) the individuality of the promise, "I will be with thee"—with the one man; (2) the emphasis of the promise—"Certainly." Who is with us in our life-ministry?

THE LIVING SEED.

"The seed is the word of God." Luke 8:11.

A farmer friend in Australia showed me some splendid wheat and spoke of its ancestry. The first year he planted 64 grains, which yielded 1 pound, 13 ounces. The second year he had 43 pounds; the third year 15 bushels; the fourth year 280 bushels; the fifth year over 2,000 bushels.

I. There are many kinds of seed in the world. But whatever their exteriors may indicate, all possess one vital equality; they carry the life—they are the Life!

In the Psalms we read: "A seed shall serve him." How true has this been in all the ages! How full is the promise!

Jesus taught us about this seed. He told us that it is the Word of God.

II. He likened the smallest seed to the fadeless kingdom of heaven. From the mysterious germ, which the human intellect cannot duplicate or create, springs forth beauty, strength, life.

III. Even so is the hidden operation of the Spirit of God on the reason and affections of men. When this seed has been planted in the soul there is a sacred treasure, which if cultivated, will develop into a precious harvest.

IV. Are we fostering this spiritual life within us? Do we pray that showers of blessings may descend upon it? Do we ask that the overflowing waters of divine love may be poured over it, that it may germinate and yield bloom and fruit to Jesus' praise?

V. Our Lord wants us to be distributors of this seed—to tell others of the pardon there is with him and of the love ineffable that hung upon the Cross. He wants us to tell of the gracious comforter whom men and women need so much today. Is not arable soil all around us, and is not the seed within our grasp? Shall we be prompt to sow by all waters, as the prophet bids?—H. P.

YOUR TOOLS AND YOUR WORK.

"Shamgar the son of Anath, slew of the Philistines six hundred men with an ox goad." Judges 3:31.

Shamgar was the third judge in Israel. He was at the beginning a laboring man, a tiller of the ground, and probably on account of the exploit recorded him in the text he was raised to dignity. According to the song of Deborah, life was very insecure at that time. She says—"In the days of Shamgar the son

of Anath, the highways were unoccupied, and the travelers walked through byways" (Judges v. 6). The ox-goad need not be described. Shamgar was working in the field with one of those goads when six hundred Philistines made their appearance, and so vigorously did he wield it that not a man of the whole crowd escaped with his life.

I. Note first, how absurd it is for any man to blame his tools for bad work. Shamgar used an ox-goad. Samson wielded the jaw-bone of an ass. David had but a sling and stone. Sometimes we think what wonders we could do if we had better instruments. The bad writer blames his pen. The unskilled carver grumbles at his knife. The unsuccessful preacher says that he could get a congregation if the pew doors were half an inch lower, or if the organ had another stop added. No! Look at yourself more and at your tools less. What about your spirit? Your intelligence? Your devotedness? Your enthusiasm?

II. Note secondly, how important it is that men should use those instruments which they can handle most skilfully. Shamgar knew how to use the ox-goad, and David knew how to use the sling and stone. Other instruments may be far heavier, keener, and likelier altogether, but if we are not accustomed to them, why should we run the risk of a failure? When some natural orators try to "talk finely," they lose all their ease and power.

III. Note thirdly, how foolish it would be to ridicule the instrument when the results are so obviously good. Look at the six hundred dead men! Look at the slain giant! Look at the prostrate walls of Jericho! The rule applies to every department of life. It applies to preaching. It applies to foreign missions. It applies to every Christian effort.

IV. Note fourthly, how victories are sometimes won in the face of greatest improbabilities. One man against six hundred! Some men would have succumbed under the mere pressure of numbers, but Shamgar fought the crowd. This is a lesson to all good men who fight for liberty and truth. "Not by might, nor by power, but my Spirit, saith the Lord of hosts." "All this assembly shall know that the Lord saveth not by sword and spear; for the battle is the Lord's and he will give you into our hands." He who fights for the right has God upon his side. "If God be for us who can be against us?"

V. Do not blame men for working with instruments that have not been officially or technically approved. The one great object is to do good. What meaner instrument can there be than the Cross? Hath it not pleased God by "the foolishness of preaching" to save them that believe? Were not Peter and John accounted "unlearned men?" Are not the highest things hidden from the wise and prudent and revealed unto babes? Such is the way of God that no flesh should glory in his presence.—P.

Your Father's God.

"My father's God." Ex. 15:2.

These words are taken from the song which Moses and the children of Israel sang when they saw Pharaoh and his hosts overthrown in

the Red Sea. Such epochs in life have moral meaning. They should not be allowed to pass without celebration. There is a time to sing. Music is the natural expression of joy. A song is the proper conclusion of a victory. Fasting is the worship of sorrow; singing is the worship of joy. The victory did not end in itself; it touched the holy past; it consummated the promises and hopes of ages.

What are the ideas with which this expression is charged?

I. "My father's God"—then religion was no new thing to them. They were not surprised when they heard the name of God associated with their victory. Religion should not be an originality to us. It should not be a novel sensation. It should be the common breath of daily life, and the mention of the name of God in the relation of our experiences ought to excite no amazement.

II. "My father's God"—then their father's religion was not concealed from them. They knew that their father had a God. There are some men of whose religion we know nothing until we are informed of the same by public advertisement. We cannot read the Bible without being impressed with the fact that the men who made the history of the world were men who lived in continual communion with the spiritual and unseen. Religion is the exception in some of our lives. It was the great and beneficent rule of theirs. It is possible that your child is unaware that you have a God? Is it possible that your servants may be ignorant of the existence of your religion?

III. "My father's God"—yet it does not follow that the father and the child must have the same God. Religion is not hereditary. You have power deliberately to sever the connection between yourself and the God of your fathers. It is a terrible power!

IV. "My father's God"—then we are debtors to the religious past. There are some results of goodness we inherit independently of our own will. This age inherits the civilization of the past. The child is the better for his father's temperance. Mephibosheth received honors for Jonathan's sake. The processes of God are not always consummated in the age with which they begin. Generations may pass away, and then the full blessing may come. We are told that some light which may be reaching the earth today started from its source a thousand years ago. What is true in astronomy is also true in moral processes and events. Today we are inheriting the results of martyrdoms, sacrifices, testimonies and pledges which stretch far back into the gray past of human history.

Say "My God," and you have solemnity, grandeur, majesty, and every element that can touch the reverence and wonder of man; but say "My father's God," and you instantly touch the tenderest cord in the human heart. God is brought to your fireside, to your cradle, to the bed of your affliction, and to the core of your whole home-life.

A few practical questions:

1. Your father was a Christian—are you so much wiser than your father that you can afford to set aside his example? There are some things in which you are bound to improve upon the actions of your father, but are you quite sure that the worship of the God of heaven is

one of them?

2. Your father was a holy man—will you undertake to break the line of holy succession? Ought not the fame of his holiness to awaken your own religious concern? Are you prepared to make yourself the turning-point in the line of a pious ancestry? You may start a pagan posterity if you please.

3. Your father was deeply religious—will you inherit all he has given you in name, in reputation, in social position, and throw away all the religious elements which made him what he was? Many a battle has been fought, even on the funeral day, for the perishable property which belonged to the dead man. You would not willingly forego one handful of his material possessions; are you willing to thrust out his Saviour?

4. Your father could not live without God—can you? When your father was dying, he said that God was the strength of his heart and would be his portion for ever. When the battle approached the decisive hour, your father said, "Thanks be unto God which giveth to us the victory"—how do you propose to wind up the story of your pilgrimage?—P.

Full Surrender and Full Salvation.

"Consecrate yourselves today to the Lord. . . . that he may bestow upon you a blessing this day." Ex. 32:29.

One of the greatest needs of the world today is to heed this challenge that Moses issued to Israel. God demands the consecration of

I. Your intellect. II. Your affections. III. Your conscience. IV. Your will. V. Your body.

Only full surrender of all our powers to him will be acceptable in his sight. "But first gave their own selves to the Lord." 2 Cor. 8:15. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psa. 51:17. "Yield yourselves unto God, as those that are alive from the dead." Rom. 6:13. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

God needs us. Shall we withhold ourselves? In George Eliot's "Stradivarius," Naldo asks the master, "What! were God at fault for violins, if thou wert not here?" And Stradivarius answers, "Yes, he were at fault for Stradivarius' work." God needs you in his work for the world.

The old Mohammedan, rushing upon his enemy, cried, "A people is upon thee loving death as thou lovest life." They were consecrated to death. What a power we would be if we attacked the world with the cry: "A people is upon thee loving to serve thee more than they love life!" That would be sublime consecration.

The seal of the American Baptist Missionary Union is most significant. There is an altar; there is a plough; there is an ox. And, underneath, this legend is written "Ready for either." Ready for the plough, to drag the long and weary furrow; ready for the altar, if thou wouldst lay me there in sacrifice; and, either way, given over for thy use, O Christ. And what is given thus he deigns to use. And what his hand grasps for his using is in honor.

PRAYER MEETING DEPARTMENT

Mid-Week Service.

It is more than most of us can do, to pray ceaselessly for our own advantage—either we put others in our prayer, or we quit praying.—Epworth Herald.

I. THE LIGHT.

Luke 2:25-39; John 1:4-9.

Expository Notes.

When the child Jesus was forty days old the parents took him to the Temple and made offerings according to the law of Moses. Here two devout persons, Simeon and Anna, met the little group and recognized the child as "the Anointed of Jehovah," a "light for the Gentiles and the glory of Israel."

This statement of Simeon's is remarkable in its recognition that this gospel was to include the Gentiles, something not then understood by the Jew, despite the Scripture prophecies. Out of the incident grew two festivals of the ancient church, or rather one with two aspects. The Eastern Church commemorated the presentation of Jesus in the Temple—the Armenians called it the "Coming of the Son of God into the Temple." The Western Church commemorated "The Purification of Mary," the most ancient of all festivals honoring the Virgin Mary. This difference is significant. The Greek Church honored the Christ, the Roman Church honored the Virgin Mary. This is one of several facts which show that the Greek Church is nearer the position of Protestantism than of Romanism.

Forty days after December 25 brings one to February 2, which is the date for the Festival of the Presentation, or the Purification. About this time of the year the pagan world of the early centuries of the Christian era was celebrating the legendary search of Ceres for her daughter, Proserpina, whom Pluto had carried off to be his queen. As Ceres had searched with artificial lights through the night, so her worshipers traversed the streets in long processions carrying lighted candles. The early Christian fathers realized the attractiveness to their converts of this, as of other pagan feasts, and endeavored to turn them into Christian festivals, salvaging the innocent attractions and associations of the ancient feast. The date of the two feasts coincided, the prayer of Simeon used the figure of the "light," as did also the first chapter of John's gospel, so the substitution was easy and natural. Before long the Christians were marching round the city with lighted candles, but worshiping Jesus, the light of the Gentiles and the glory of Israel, or honoring the Virgin Mary instead of the goddess Ceres. About the eleventh century the custom was introduced of consecrating, or "blessing," at this time, the candles to be used in the church services for the ensuing year. Hence, the festival came to be known as Candlemas.

Now, when it seems that darkness and desolation have fallen upon so large a part of the world, it may be a good time to hold up Jesus Christ as a light which lighteth every man. And may we each carry a candle to spread the light wider in the world!

Plan for Our Meeting.

Those who hold their prayer-meeting on Wednesday, a real "mid-week service," will notice that the first meeting in February comes on February 2, Candlemas Day. It may be an appropriate time to have a combination of the New Testament story and Church History.

After reading the Scripture lesson, have the "Nunc Dimittis" chanted.

II. Ambition.

2 Cor. 5:9; Rom. 15:20; Thess. 4:11.

Expository Notes.

The verb in these sentences is the same in the Greek, but is translated variously in the different English versions. It is rendered "labor," "strive," "study" in the King James Version.

Those translators sought for variety in their English. Moffatt translates (using the order of the references above), "am eager," "my ambition always being," "endeavor." Weymouth says, "make it our ambition," for the first two, and "vie with one another," for the last reference. The American Revision says twice, "make it my aim," while using the familiar "study," in Thessalonians. But if you look at the margin of this version, you find that the Greek verb in each case is "to be ambitious." Does it seem strange to have Paul exulting in his ambition? Do we recall Shakespeare's charge, to "fling away ambition?" The word sometimes gets into bad company. In itself it is colorless. Its hue depends upon the light cast upon it by its surroundings.

Ambition implies a vision of something as desirable, a recognition of an attractive aim or goal; then follows an eager desire to achieve this aim; and lastly, a determination to make any effort required to reach this goal.

It is an intensive word; a clear, definite, decisive word; a motive power.

Paul told the Corinthians that wherever he was, he was ambitious to be satisfactory to the Lord, who was the judge of a man's life. (If he, himself, pleased the Lord, it wouldn't matter if the Corinthians did like Apollos better.)

He told the Romans that he was ambitious to "do pioneer work," not to "build on another man's foundation." He was making it his aim to preach the gospel to pagans so that his converts might count for the upbuilding of the kingdom, a truly worthy ambition. Nothing is gained for the kingdom by the mere transfer of Christians from one denomination to another.

Lastly, he puts before the Thessalonians an aim of steadiness and calmness, of diligent, daily work.

In a sermon in the Record of Christian Work on this verse in Corinthians, the Rev. Thomas Yates says: The margin of the Revision gets the center of the target with this exactly right word, "ambitious."

"We are ambitious"; it is a text that is arresting enough to hold our minds. Tell me your secret ambitions, and you are handing me the master key to your mind, and, offering me the clue to most things that are going to happen to you and through you. The phrase has been heard upon different lips, and with diverse suggestions, sinister and sublime!

The highest virtue and the lowest vice are both held within its range, for ambition is the blood relation of both. It is an elemental thing in human nature, greatly good or greatly bad. Ambition is, in the Latin tongue, "going about," "going around," and it came to us from the going about of candidates for office in ancient Rome, from canvassing for votes. The word comes out of the history of speech with suspicion wrapped around it like a garment.

It has saved millions of people from useless and ignoble living, and it has damned millions of people by luring them into evil black as midnight. Ambition, like money, is an excellent servant but an execrable master. It has got to be reckoned with. It is the characteristic motive of the strong. The Christian religion has just got to make something out of ambition, or it will prove inoperative and futile against one of the mightiest working forces in human nature.

This elemental thing is God-given, and it has his end to serve. Where there is no ambition there is so much less to consecrate. It costs little to be one of the innumerable nonentities of the world!

It is among the small craft that most of the shipwrecks happen on the sea of life. The people who are in most danger are the people without ambition, who haven't got enough way upon themselves to sweep aside bad customs, but themselves are swept aside by every tide and current as it flows. Part of the work of Christ

is to create new men and women who have "a move on them," to rescue men's thoughts from mean and low concerns, to fire them with a passionate determination for the good and the true and the righteous. All that is part of Christ's gospel.

The dangers of ambition! Oh, yes, no end of them; yet there is really only one danger of ambition, and that is the danger of being ambitious without God! We have talked a great deal too much as if Christ had only a gospel for the half-baked. Jesus Christ wants the strong, and much as he can do for the weak, he can do more for and with the strong.

The reason so many people make such a poor show in the life of religion is just this, that while Jesus Christ holds their appreciation and has their reverence and even their affection, he has never come to be the real master of their ambitions. When he is truly Master and Lord, he comes into the realm of ambition not to destroy but to fulfill, directing ambition with its force undiminished and intensified to the highest and loftiest ends.

First, there is ambition with an upward look to its supreme Judge and Arbitrator: "We are ambitious to be well pleasing unto him."

Second, Paul was ambitious for the Thessalonians, not that they should achieve, but that they should be calm. Surprising advice to come from one so strenuous as the apostle Paul!

His third ambition was to preach the gospel not as where Christ is already named.

He means that he wants to witness for his Lord where witnessing is most difficult and where the ground is unprepared, and where he has the honor of standing alone for his Master.

Some of you live in an unsympathetic environment, but if you were to tell Paul "there isn't a soul round about me who cares anything for Christ," he would say to you:

"How splendid! How absolutely splendid! You say that you are all alone as a Christian. I myself was long ambitious for such a chance as is given you. It is surely a great thing to be so honored of our Lord as to be his witness where there are none else."

So we have our glance of the ambitions of the apostle. Jesus Christ had laid hold of this man. His ambition had been a sword, but Jesus Christ had made it into a ploughshare, and henceforward Christ reigned in the region of the man's emulations.

Young people, in all the urge of your ambition as you look upon your life, let me say to you that Jesus Christ is the magnificent master of the ambitions of life, and that Jesus Christ has a place and a career for all who will follow him.

III—THE MONTH OF BIRTHDAYS

Prov. 3:13-18

Expository Notes

Though the shortest month in the year, February has the greatest number of birthdays of famous persons. She has a long list of sons and daughters of hers, who have influenced mankind in many different ways. But for their lives the world would be appreciably poorer.

In a famous sermon on "The Spirit of Man is the Candle of the Lord," Bishop Phillips Brooks speaks of the leaders of the race as candles of the Lord, men who are carrying the light into dark corners of the earth. When preaching this sermon in Westminster Abbey, he said, "The nation is the making-place of men. Not by the traditions of its history, nor by the splendor of its corporate achievements, nor by the abstract excellence of its constitution, but by its fitness to make men, must each nation be judged. The nations are the golden candlesticks which hold aloft the candles of the Lord. No candlestick can be so rich or venerable that men shall honor it if it holds no candle. 'Show up your man,' land cries to land."

In the selected passage from Proverbs the advantages of finding wisdom are set forth. She is better than jewels; she offers man valuable rewards; among them is "honor." Wisdom in the book of Proverbs denotes intelligence and knowledge, of course, but also it includes religion or, at least, morality. To borrow Bishop Brooks' figure, the world honors upright men who bring to it the light which God has given them.

February has a long list of those whom the

world delights to honor. We have selected twenty-five names. Let us question why the world has remembered these out of thousands.

Among the February birthdays are those of three **Presidents** of the United States, Washington, W. H. Harrison, and Lincoln. Any school-boy can tell why we honor the first and the last. The second was in office only a month and had no chance to impress himself on the nation.

There are four **scientists**; Copernicus, Galileo, Charles Darwin, and Thomas Edison.

There are three **educators**, college presidents, Josiah Quincy, of Harvard; Mary Lyon, of Mt. Holyoke, and Alice Freeman Palmer, of Wellesley.

There are three **musicians**, Handel, Rossini, and Mendelssohn.

Among writers there are two **novelists**, Victor Hugo and Charles Dickens; two **essayists**, Charles Lamb and John Ruskin; two **poets**, Longfellow and Lowell; and one **editor**, Horace Greeley.

There are two **churchmen**, Philip Melancthon and Cotton Mather.

There is one man who was conspicuous in two roles, Peter Cooper, **manufacturer** and **philanthropist**.

There is one **soldier**, Gen. Wm. T. Sherman.

There is but one of her well-known sons of whom February has cause to be **ashamed**, Aaron Burr, third vice president of the United States, known chiefly by his fatal connection with a greater and better man, Alexander Hamilton, whom he killed in a duel. To return to Bishop Brooks' famous sermon, he says that some men are certainly not "candles of the Lord," that some human candles seem to have been "plunged down into hell and lighted at the yellow flames of the dreadful brimstone of the pit."

But in this list of twenty-five of February's sons and daughters, there is but one that is not honored by the world for the gifts which they have brought to the service of mankind. Twenty-four have made life richer, easier, or happier for humanity.

Plans for Our Meeting.

After the general address by the pastor, each name, or each group of names might be taken up by different persons to give briefly the gift to the world for which each one is honored.

Thoughts on the Theme Four February Birthdays.

Four masters of our land began to play
The harp of freedom tuned to grief or mirth,
Or hope that still doth echo round the earth
Upon the self-same month.

Why need I say
Their precious names?

The infant Lincoln lay,
Cradled in February, nor knew the birth
Of Liberty to be,

By Southern hearth
Our Washington first saw the fire-light's ray
One February eve.

Our Lowell sung
Of nobler life, and of the rare sweet June
In summer days; but February rung
His primal accents.

Longfellow's first croon
Slipped from his babyhood's half-conscious
tongue,
Keyed unto February's sweetest tune.

Julia Harris May, in Education.

IV. A PLEA FOR MERCY AND HELP.

Isaiah 63:15—64:12.

Expository Notes.

When we think of some of the wails that distinguished churchmen have uttered of late over the decadence of the church and over the wickedness of the world, and when we recall the desolation that has come to a large part of the present nations, this pathetic prayer of the Hebrew prophet seems to be the cry of the world today. This prayer begins with verse 15 of the sixty-third chapter, and is a passionate appeal to Jehovah to manifest himself, as he did in ancient time, to the encouragement of Israel and the confusion of their enemies. The prophet thinks Jehovah has turned away from them in indifference, but he claims God as their father and beseeches him to restore his favor to them. The close of both chapters has a memory of the de-

struction of Jerusalem by the Babylonians.

In the opening of chapter sixty-four the prophet recalls the wonders of the Exodus and begs for another manifestation of Jehovah's presence, like the one at Mt. Sinai. He wants a spectacular demonstration, visible and audible. He wants to see quaking mountains, and to hear roaring fires, in the midst of which Jehovah shall appear to the consternation of their enemies. Some commentators say that the last two clauses of verse three should be omitted as a inadvertent repetition of verse one, by a careless copyist, while the first clause should be added to verse two. Then put the first clause of verse four in the place of the omitted clauses.

McFadyen makes the first three verses and the first clause of verse four, only one sentence, ending thus: "So that nations might tremble before Thee,

While terrible things thou doest,
Surpassing our expectations,
Unheard-of from olden time."

The rest of the verse enlarges upon "surpassing our expectations"—neither ear nor eye hath ever perceived such mighty acts as Jehovah will do for his worshipers, for he will surely come to his righteous followers. (Paul quotes this verse to the Corinthians, 1 Cor. 2:9, concerning the gospel, not heaven.) But God has been angry and Israel has sinned—and for a long time; can they ever be saved?

Then comes contrition and confession. We are like a leper who goes about crying, "Unclean!" Our righteousness, which should be like a linen robe, pure and white (compare Rev. 19:8), is a spotted and stained garment.

So today even our good deeds are not free from stain. Charity is colored with ostentation and display, and thrift runs into miserliness, and so on.

The first clause of verse seven sounds like the complaint of a pastor today, "Nobody scarcely comes to prayer-meeting, nobody has any zeal for the church any more." The last clauses of verses six and seven express the same idea. Note the change in verse seven in the Revision. The King James Version has, "Thou hast consumed us because of our iniquities," while the Revision has "by means of our iniquities." A man's sins are his worst punishment. It recalls Shakespeare's

"The gods are just, and of our pleasant vices
Make instruments to plague us."

Then follows a touching appeal to the Lord for compassion, as he is their Father; he is the potter, who does not ruthlessly destroy that upon which he has bestowed so much skill and labor. The cry of verses ten and eleven might be the cry of France and Belgium today. The words, "wilderness" and "desolation," "burned" and "waste," sound like an outcry of Europe. In the mind of the prophet, the lines were probably a reminiscence of the Chaldean invasion of Judea.

The last verse is the prayer of the world of today, as well as of the exiled Hebrews.

Plan for Our Meeting.

Note the appropriateness of this prayer to present-day conditions; the modernness of the Hebrew prophet; the persistence of unchanged human nature through the centuries; and the fact that God is the same, yesterday, today and forever.

Call to Prayer by Laymen

A group of representative laymen has sent out an appeal to the nation for united and concentrated prayer.

They say:

Holding no ecclesiastical positions, and representing unofficially, various branches of the Christian Church, we take this unusual step of appealing through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, that humanity everywhere, torn by dissension, and suffering ill effects of the world-war, may turn to the patient Father in Heaven for new motives and guidance and succor.

Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that

the living God hears and answers prayer to offer daily petitions in behalf of this troubled world, with all its social unrest and its political unrest,—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and his righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ. We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the president-elect of the United States, that he may be illuminated and sustained for his trying tasks by the very power of the Highest.

Nor can we forget our stricken President, for whom we would also tenderly pray.

So we entreat all spiritually-minded persons to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only light in our darkness. In him we shall find peace and good will, and power for the task of remaking the world.

"All things whatever ye shall ask in prayer, believing, ye shall receive."

Babson, Roger W., Baer, John Willis, Best, Nolan Rice, Bonsall, Edward H., Coleman, George W., Colton, E. T., Eagan, John J., Ellis, William T., Finley, John H., Gardiner, Robert H., Goodman, Fred S., Gordon, S. D., Halford, Elijah W., Hires, Charles E., Hyde, A. A., Innes, George, Ireland, Charles H., Jackson, Marion M., Jones, Rufus M., Joy, C. R., Kelley, Howard A., Lawrence, Marion, Lennon, John B., Long, Robert A., Macfarland, Henry B. F., Norfleet, Charles N., Ober, Frank W., Pepper, John R., Pierson, Delavan L., Shaw, William, Speyer, E. L., Speers, James M., Reveil, Fleming H., Rowland, Charles A., Russell, Elbert, Shank, Corwin S., Steele, Joseph W., Sweet, William E., Vickrey, C. V., Wallis, Frederick A., Wells, Amos R.

Prayer-Meeting Suggestion.

Dear Mr. Barton:

As a regular reader of The Expositor it might interest you, and, I thought, other ministers, to know that a very interesting and instructive prayer-meeting can be made by taking the items in the "Religious Review of Reviews" department and passing them on to the people. I set apart the last meeting in each month for that purpose, and it is eagerly welcomed.

Your paper is a valuable help to a minister and your fearless courage in the fight for fair salaries for preachers heartens us to go along. The high explosives you are sending over is certainly smashing through the "ink-shedders' line."

Cheerily yours,

A. J. Thomas.

Presbyterian Parsonage,

Lyons, N. Y.

* * *

He Seemed Old to Her.

A little girl who had been besieging her grandfather with an endless succession of questions during the evening, says the London Morning Post, had still one more question to ask before she went to bed.

"Grandad," she said, "were you in the ark?"

"Why, no!" he exclaimed smilingly.

"Then," said she, regarding him with innocent wonder, "why weren't you drowned?"

* * *

Helping Parents to Instruct Children.

Wherever there are young boys and girls in a home, parents welcome wise advice kindly given by the minister on many subjects. It is important that both boys and girls grow up pure and morally clean. Very often parents do not know of the helps that are near at hand and so let this important part of child training slip for lack of information or of method. To meet this serious situation the American Social Hygiene Association (105 West 40th street, New York) has published a splendid book entitled "The Way Life Begins," by Bertha and Vernon Cady. It has a foreword by W. F. Snow, M. D. The cost is only \$1.25. It is a book of 374 pages, dealing with heredity and consequent subjects.

The Book Shelf

A Select List of Books of Value to Ministers.

A Grammar of the Greek New Testament in the Light of Historical Research, by Professor A. T. Robertson, LL.D., etc. Third edition, revised and greatly enlarged. 1,454 pp. Doran, New York. We place at the head of our list this month this great standard on the grammar of the N. T.; and are proud that it is the product of American scholarship. This new edition takes full account of the light which has been thrown on N. T. Greek by modern discoveries of papyri and inscriptions. There is a complete index of Greek words, and an extensive index of quotations. Every minister who has a working knowledge of Greek and who wishes to get at the heart of the meaning of N. T., ought to have this work on his study table for daily reference and study. A minister who masters this book cannot help but become an able expositor of the message of Jesus and his Apostles; it will enable him to "bring out of the treasury things new and old," and, more than that, it will make him an expert on the value of the spiritual treasures he discovers. It is a really great book, one of outstanding importance and value to ministers—one is inclined to add an indispensable work for professional students of the N. T.

Ambassadors of God, by S. Parkes Cadman, 353 pp. Macmillan, New York. Lectures on preaching, its Scriptural and intellectual basis, its relation to worship, its ideals, its preparation and practice—by one who is himself a master preacher of the present day. He gives, also, a brilliant analysis of the qualities which made immortal certain great prophet-preachers of the church. This is a book to fire the heart and imagination of every minister who reads it. One is carried along by the vigor and sweep and eloquence of the writer. It gives not only counsels of practical value to the preacher, but inspires him with ideals that cannot help but make his preaching more vital and effective.

The Preacher, His Life and Work, by J. H. Jowett, D. D. Twelfth edition. 239 pp. Doran, New York. The reader of this book can readily understand why it has run to a twelfth edition, for it not only abounds in practical counsels for the minister, but it glows with contagious enthusiasm for the great work of preaching. He discusses the call to the ministry, the perils of the preacher, his methods of study and discourse, the minister as a man in his home as well as a man of affairs. Dr. Jowett is one of the great preachers of our day, eloquent and evangelical, and knows how to kindle enthusiasm for the preacher's task.

The Religious Consciousness, by James B. Pratt, Ph.D., 486 pp. Macmillan, New York. This is a sane, balanced, and thoroughly competent study of the religious consciousness, as it manifests itself to the devotees of many faiths. The author is not a special pleader for any form of philosophic or theological opinion, but rather an intelligent reporter of the many aspects of the religious consciousness whose expression he has observed. The work treats of religion and the subconscious, types of conversion, crowds and revivals, belief in God and immortality, prayer, worship and mysticism. One of the few first-class books on the topic.

Greatest Thoughts About God, compiled by J. Gilchrist Lawson. 318 pp. Doran, New York. An important and most useful compilation, under about fifty sub-headings, of inspiring expressions about God, uttered by the world's great men. The selections have been made with great intelligence and care, and are most impressive. A book that will be widely used by ministers.

Religion and Business, by Roger W. Babson. 221 pp. Macmillan, New York. A candid examination of the claims of the church and religion, by one who is a believer in both the church and religion. That the church succeeds in spite of slack and unbusiness-like methods, is a proof of its divinity. Mr. Babson wields a trenchant pen, as he discusses rich and poor men's churches, religion and the wage worker, the greatest of undeveloped resources—faith, religion and personal efficiency, can religion be subsidized, immediate problems facing the church, etc. This is a book good for ministers to ponder over

and then to put into the hands of intelligent laymen. It is rousing: it calls to arms and to advance to victory.

The Religion of a Layman, by Charles R. Brown, Dean of the Divinity School, Yale University. 84 pp. Macmillan, New York. "An interpretation of the Sermon on the Mount," the author tells us "in terse and modern talk." So it is. We wish we could have more preaching of this sort, the kind "that comes home to men's business and bosoms," as Bacon says. Free from the technical terms of the theologian, simple, clear, powerful and effective—here is the kind of talk every minister should try to imitate.

American Democracy Versus Prussian Marxism, by Clarence F. Birdseye. 371 pp. Revell, New York. A thoughtful volume, which will be welcomed by all students of the development of popular government. It shows conclusively, we think, the identity of Prussian autocracy and Marxian Socialism—a theory and practice of government repugnant to Americans, as a whole. The author, in several illuminating chapters, traces the development of our government, in its just and purposive rule, safeguarding the people's rights and liberties; and, in contrast, lays bare the despotic character of Marxian Socialism.

Recent Developments in European Thought, edited by F. S. Marvin. 306 pp. Oxford University Press, New York. Able and illuminating essays, by a group of leading English scholars, on the development of European thought, since 1870, in the field of philosophy, religion, science and art. Thoughtful ministers will welcome this opportunity of getting a general and competent survey of the intellectual, social, economic and religious movements in Europe from 1870 to 1914. A most rewarding volume.

Personal Recollections of Andrew Carnegie, by Frederick Lynch. 134 pp. Revell, New York. Dr. Lynch was a personal friend of Mr. Carnegie, was associated with him in various kinds of philanthropic work, enjoyed intimate talks with him, and is thus able to throw light upon the great philanthropist's attitude toward the churches, the Church Peace Union, foreign missions, his love of poetry and music, and his religious beliefs. Dr. Lynch has given us a very attractive and, we believe, authentic portrait of one of the great business men of the modern world.

The Paternity of Abraham Lincoln. Was he the son of Thomas Lincoln? By William E. Barton. 414 pp. Doran, New York. Lincoln is of perennial interest to Americans. Every student of his life knows of the ugly stories which deny that Thomas Lincoln was his father and attribute his paternity to one of seven other men. Dr. Barton, whose book, "The Soul of Abraham Lincoln," is such a masterly study of the development of Lincoln's faith, in this new book goes thoroughly into all the allegations from every source whatsoever regarding Lincoln's paternity, reviews all the evidence, and conclusively proves the chastity of Nancy Hanks and that Abraham Lincoln was born of Thomas Lincoln and Nancy Hanks in lawful wedlock. Every serious student of Lincoln's life will wish to own this work.

Troop "One" of the Labrador, by Dillon Wallace. 234 pp. Revell, New York. Every healthy boy who is fortunate enough to read this book will pronounce it a "corking" story of adventure. Familiar characters in "Grit-a-Plenty" reappear in this new story—such as Dr. Joe, Indian Jake and the Angus family. It is a story which will hold the breathless interest of boys, and teach them courage, hardihood and service.

Outdoor Men and Minds, by William L. Stidger. 184 pp. Illustrated. The Abingdon Press, New York. The main thesis of this fascinating book is that the Bible is an out-of-doors book, and that the elect souls who gave to humanity through its pages the sublime messages of religion were "outdoor" men. It is a captivating theme, and the author makes good his contention in this book. It is descriptive of the trees, storms, mountains, rivers, stars, birds, desert, seas, and birds of the Bible; adding two fine

(Cont. on page 504)

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, Rev. Park Hays Miller, Rev. Ernest Bourner Allen, Rev. John A. McAfee, Rev. Claude Allen McKay

The Night of Betrayal—Communion Sermon

Rev. John Henry Jowett, D. D., London, England

Text: "The Lord Jesus, the night in which he was betrayed, took bread." 1 Cor. 11:23.

It is needful that we think ourselves back into that night, before we can obtain a right approach to the Supper of the Lord. It was a dark and awful night, and its circumstances gave the setting to the solemn counsel of the Saviour.

How had these dark happenings been approached? On the very way to the supper chamber, when the Lord was weighed down under the burden of the world's rejection, the disciples had quarreled one with another as to who should have the first place in the kingdom which he was about to establish. Each man preferred his own claim, asserting his own priority, and loudly slighting the claims of all the rest. And, like all such quarrels, the clamor subsided into silent, gloomy resentment. When they reached the house where he would take the passover with his disciples, they found the basin of water and the towel, which were the ordinary courtesies arranged for guests who had travelled along the dusty road. It had been the custom for one of the twelve to minister to the refreshment of the others, and to wash their feet. They had probably taken it in turn.

But this night every man in the number stalked past the humble ministries, refusing to stoop to menial service!

Now, everybody knows how a spirit of this kind can spoil the common meal. One bitter and resentful spirit can break the fellowship, and turn the wedding feast into a funeral. When every man at the feast is bitter and glum, all sacred fellowship is choked and slain. There they sat, every man a temple of unholy feelings, with the Master in their midst. After a while it seemed as though the Master could bear the burden no longer. "He riseth from supper, took a towel and girded himself. After that he poured water into a basin and began to wash his disciples' feet." He passed around the gloomy circle, ministering to one after another in an unbroken silence, which was like the silence of the tomb.

Then he returned to his place again, and was "troubled in spirit," and said to his disciples, "Verily, verily, I say unto you, that one of you shall betray me!" In the atmosphere of resentment every man suspected his brother, and each looked upon the other wondering who should do this thing. The one who lay upon the Saviour's breast quietly whispered in his Master's ear, "Lord, who is it?" "He to whom I shall give the sop." And then, as though in that personal passage between Christ and Judas the unholy purpose of the Iscariot was consummated, he went out straightway, "and it was night."

Now, it was in that atmosphere, heavy with self-seeking, every man seeking carnal preeminence, one man vulgarly in quest of money, none

willing to surrender, every man intent on keeping his own skin whole, not one of them willing to be broken for the rest—it was in that atmosphere that "the Lord Jesus took bread, and brake it," silently, deliberately brake it, saying, "This is my body broken for you!" And the silent implication is this: "You are intent at all costs to keep your body whole, and not to break it in sacrifice." "And this is my body, broken for you."

And so the meal went on again in the same solemn and awful silence. And after a while the Master began a second lesson to deepen and confirm the first. The betrayer had gone out, and over the company there was the feeling which belongs to a fellowship when one of its number has broken a sacred vow; the feeling which comes over a diaconate if one of its number has shamed and stained the name of Christ. There was the awful feeling of desecrated bond, and of ignominious infidelity. And it was then that the Master took the cup, saying, "This cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me!" And that covenant, expressed and pledged in blood, was the return for a covenant that was all in fragments, broken for a purse of gold.

Such is the setting of the words, such was the birth-hour of the sacred ordinance, established in "the night in which he was betrayed."

Now, let us approach a little more nearly the sacred and permanent meaning of the ordinance for you and me.

I. One thing, at any rate, we may say at once. This holy supper takes us back to a definite historical event. It takes us right back through the days of near two thousand years ago, to an upper room where Jesus of Nazareth was sitting with twelve men; and in an atmosphere of feverish selfishness, talking to them of his own sacrificial death.

Our faith does not go back to clouds, and myth, and mystery. The Christian religion begins with the historic Christ. The table of the Lord takes us back, not to an airy legend, some mythical hero, but to a flesh-and-blood Jesus, and to actual events happening in Jerusalem. It placards before us the reality of the Incarnation.

II. In this sacrament the whole Church becomes a silent preacher, and preaches the sacrificial death of Christ. "As often as ye eat this bread and drink this cup ye proclaim the Lord's death, till he comes." The Lord's Supper is more than the commemoration of a martyrdom. Other deaths beside that of Jesus are recorded in the New Testament, but they are dismissed with scarcely a word. The martyr-death of the apostle James is recorded in a sentence; the passing of Stephen the martyr is dismissed in a simple verse. Not for a moment are these deaths placed upon the same plane as the death of Christ. James Chalmers was martyred, slain by wicked men, and

to that extent it can be said he died because of sin.

But not on this plane do the Scriptures speak of the death of Christ. The broken bread represents a broken body, but the broken body is also the symbol of a broken spirit. The wine represents the blood, but the blood itself is also a symbol of the sacrificial life. We do not enter the real mystery of our Saviour's death until we stand beside the appalling sorrow and travail of his soul. If we stop at the wine, we stop at the symbol. If we stop at the blood, we stop at a symbol. The real desolation was in the soul, and it is in that chill, gross darkness that there arises the day-spring of our hopes.

III. For, look at the symbols. Why bread? Why not a broken stone, or a crumbling clod? Why was bread chosen as the symbol? It was chosen in order to publish to the race the great fact that in the death of Christ, in his great sacrifice, the race was to find its life and nutriment. And why wine? Why not water? Wine was chosen because it is the very blood of the vine, the life of the vine. A cup of juice is vine blood, vine life. It was therefore chosen in order to proclaim to the world that in the sacrificial life and death of Christ the race was to be vitalized and inspired. The bread and wine are symbols, appointed to proclaim the great primary truths that in the unspeakable energy of his

sacrifice there is power to feed and to vitalize, and to redeem from weakness and from death.

IV. And therefore is this sacrifice inseparably connected with the one great minister of weakness, starvation, and death. It is inseparably connected with the sin of the world. In the power which is represented at the Lord's table, the unspeakable power that lies behind and within the sacrifice of Calvary, there is power to deal with the sin of the world, and to redeem the world from its bondage.

It is proclaimed in the Scriptures that in the mighty energy of Christ's sacrifice there is power to extract and destroy the virus of guilt.

And the Scriptures make a further claim, that, just as the crucified Saviour can deal with the guilt of sin, it can also cope with its power. There is power represented in this broken bread to break the sovereignty of the Devil! And there is power represented in this spilt wine to vanquish all the devices of the Devil, and by heavenly inspirations to put all his evil insinuations to flight.

"Be of sin the double cure,

Cleanse me from its guilt and power."

This Gospel of Jesus Christ and Him crucified has ever made strong men, and has most certainly made the greatest preachers and the greatest saints.

The Nature and Purpose of the Sunday School

Rev. Park Hays Miller, Philadelphia Pa.

Text: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. . . . But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 1:5, 6; 3:14, 15.

The modern Sunday School—usually considered as beginning with the efforts of Robert Raikes—may be considered a modern institution, but the underlying principles of the Sunday School are found in the Scriptures.

I. The Sunday School is not a substitute for the home, but supplemental to it.

1. It is a mistake for parents to think that the Sunday School relieves them of obligations for the religious education of their children. Such characters as that of Timothy are normally the product of the religious training of the home. His faith came from his grandmother and his mother. The Sunday School cannot take the place of the influence of godly parents and of Christian family life. The family altar and religious instruction in the home are still of supreme importance.

2. However, because so many parents neglect or are incapable of performing this fundamental duty of training their children for God, the Sunday School must plan to do its utmost to meet all the religious needs of the pupils. It is the Church's duty to reach out and gather in and teach the children of unchurched parents.

II. The Sunday School must do its share to meet adequately the needs of every stage in the development of the individual from infancy to old age.

Timothy's religious nurture was "from a babe." So the Sunday School begins with the Cradle Roll and the Beginners' Department. There must be a graded school in which the needs of the pupils of each age shall be adequately met. The words "and thou hast been assured of" suggests the stage in intellectual development at which one begins to think for himself, when the intellectual needs must be met and faith must be built upon the foundations of intelligent conviction. The Sunday School is not an institution for children only, but has its Cradle Roll, Beginners' Department, Primary Department, Junior Department, Intermediate Department, Senior Department, Young People's Department, Adult Department, and Home Department, with lessons and lesson treatments adapted to each.

III. The Sunday School's chief task is to teach and to apply the Word of God. "Thou hast known the sacred writings." For Timothy this meant the Old Testament; for us it means the Word of God as contained in the Old and New Testaments. The Bible is the great Textbook of the Sunday School. The influence and importance of God's Word. The Bible the revelation of truth, the great builder of character, the guide in conduct, the source of the highest ideals of the nation, in the home, in business, industry, legislation, citizenship, education, and international relationships.

IV. In fulfilling this task, the Sunday School's aims are:

1. To lead the individual to Jesus Christ.

"Wise unto salvation through faith which is in Christ Jesus." Knowledge of the Bible is in order to save the soul by leading the individual to believe in Jesus Christ who is the Saviour from sin.

2. To mold the character of the individual. "Abide thou in the things which thou hast learned." The truth is to be a permanent possession, and the truth learned is to result in character which will continue to prompt and assure right conduct. The Sunday School does not stop with shaping opinions; it must mold character and determine conduct.

3. To train for service. Timothy's gift was to be "stirred up" for use in service. The modern Sunday School must have a program of activity. It must have its expressional side. This applies throughout its departments. Older classes are organized for service. The privileges of the Sunday School place upon one the obligations of service—the Sunday School's service to the community.

V. The challenge.

To parents: To erect the family altar and hold themselves responsible for the religious education of their children.

To officers and teachers: To rededicate themselves to their Sunday School task with a clearer vision of its aim and with new devotion.

To members of the school: To avail themselves of their opportunities for self-culture and to embrace their opportunities for the service of others.

To members of the church who are not members of the Sunday School: To take their places in the Church's institution for the study of God's Word.

To those who are not members of the church or the Sunday School: To ally themselves with the Sunday School for the sake of their own spiritual development, the welfare of their families, and the ideals of the nation.

The True Message of Service

Rev. Ernest Bourner Allen, D. D., Oak Park, Ill.

Text: "She hath done what she could!"
Mark 14:8.

The sermon consists of two words: "Have you?" Everything else is amplification! Look at the picture! The meal was served in the commodious house of Simon. The Master had the place of honor, with his disciples near him. Martha waits upon them. Lazarus is there with the light of a new life in his eyes. Then Mary, within her heart reading the shadow of things to come, anoints our Lord's feet with the precious nard and wipes them with her hair. And there was a silence in which love eternal was trying to say something to each man's heart. . . . Then the first man to break the silence was the man to whom the silence had said nothing! "It might have been sold!" So men look upon life in the church and the Kingdom. They see its sacrifice, but their only comment is a sneer—and criticism.

This picture is a world masterpiece. We may think we are judging it, but in the last analysis it is judging us. Let us go into the gallery and study it together. Let us allow others to define and reveal its meaning and wait the message of God's spirit.

I. We have here a reminder of Christ's hunger for sympathy. The darkness of death was already creeping over him. He looks at his disciples and knows they will forsake him. Are there none who understand and care? He has been pouring out his life—are there none to help him? Who can measure the great hunger of his soul for sympathy? It is so with countless others today—mothers, fathers, teachers, ministers—all have their heart hunger for an understanding sympathy. So Mary organized "The Great Society of Encouragers!" She comes to pay her tribute of love and thus silently affirm her faith in our Lord and his work.

II. We see also Christ welcoming the service of women. He knew how they would be able to help in preparing the hearts of men for his Kingdom. He made the woman at the well his first missionary to the Samaritans. He commended the woman whose faith led her to touch the hem of his garment. He remembered that it was a woman

who first ministered of her substance to him. He knew she would be last at the Cross and first at the Tomb, a prophecy of her loyalty through all the ages. It has been well said that "it takes a woman to do any most beautiful thing."

III. In this event we see the impossibility of measuring in money the highest values in life. The only measure which Judas had was that of money. But the choicest things cannot be sold, they are given away. These are the only terms on which they can be secured. You cannot buy a mother's kiss, a child's confidence, the life-blood of a patriot or a generous friendship. The tragedy of the "vulgar rich" is that they think they can get anything in the world for money. They say: "We have the cash, give us what we desire."

The tendency to measure life by material things tempts us all. Dean Brown tells of a councilman who sold his vote for \$5,000. At the indignation meeting which followed, the orator said: "Think of having our ward represented by a man who can be bought for \$5,000. We ought to have a man representing us who could not be bought for less than \$50,000!" He was not concerned over the purchase, but because the price was so low!

The most precious things are matters of sentiment. The good husband sends flowers to his wife just as he did when they were getting acquainted. A good wife shows her affection as in the early days of unwonted tenderness. The good social service worker reads not only The Survey, but the Gospels, and has remembrance of Mary's alabaster box. "The poor do not live by cash alone. They are not mere backs and bellies to be clothed and fed." It is wrong to criticize generous gifts—rather should we thank God for the love which prompts them.

Mary's gift was born of love. No Every Member Canvass was needed to reach her. No finely-printed, carefully-worded, duly-mailed appeal was required to stir her heart. Contact with Jesus Christ brought out all her love. Where there is no love, contact has been neglected. Where there is no love, there is no gift. Men may give without loving but they can never love without giving. The gift made by love is free-

quently called unreasonable because love never stops to measure its gift.

IV. The final imperative for the Christian is the call of love. Reason cannot settle our action and our lives will be painfully barren if we reckon with duty only. Why should a man join the church? Why should he give generously? How much should he give? Why follow Jesus Christ? If love does not prompt the answer, reason will not be apt to convince and secure it. Love is the motive and measure. It is too common a thing to see expensive living alongside of a cheap religion.

V. Love has no measure but to do ALL. One of the books which grew out of the war discusses the question, "What is a Civilian's Share?" The author comes to the conclusion that no one really understands the spiritual and universal significance of the Great War who talks of having done "his share." No one can say he has done his share while anything more remains that he may do. Those who give one-half of their accumulations have gotten off cheaply. Men who spent one-third of their time in war work were well off compared with the neighbor whom the draft took. People who went to bed dead tired every night could not grumble when they remembered the men who had no bed at all but the muddy floor of the dug-out.

Women who abandoned trifling social functions to make surgical dressings did little compared with the women who slaved in hospitals at the front for many a weary month. Workingmen who put in extra hours could well thank God for a chance to work as free men. It was good for capitalists to remember that narrowed profits for themselves must always be overruled for the sake of the many. Sugarless or meatless or wheatless menus were after all far better than starvation.

Whatever we may think of the war, there remains the fact that it called forth sacrifices which

ought to be duplicated and exceeded by those who know the motive of loyalty to the Kingdom of Jesus Christ. To do our share, therefore, we must do all we can. We have not done what we should until we have done all we can. Little ministries may be large as a gift from those who have not this world's goods. God measures the gift by the motive of the heart and by what remains in the life.

VI. Our picture brings to us an emphasis upon the passing of opportunity. Blessed are the ministries which are not mistimed. Mary anointed her Lord "beforehand." Joseph and Nicodemus brought sweet spices afterward. Oh, the tragedy of deferred loyalty! After the debt is paid, men waken to its cost. After the church is built, the congregation realizes who sacrificed. After the man is dead, the flowers come. After the mother is gone, the children understand. Mary brought her precious box of nard and made her priceless gift beforehand. Too many alabaster boxes are sealed and kept on the back shelf. They are taken down only at funerals.

It was said of the monument erected to Robert Burns: "He asked of his generation, bread,—after he was dead they gave him a stone." And what is more pathetic than the sentences Carlyle wrote in his diary after his wife's death: "Oh, if I could see her once more, were it but for five minutes, to let her know I always loved her through it all. She never did know it—never!" Think of it! The alabaster box of a great man's love sealed for twenty years!

And the opportunity to show our love and loyalty to Jesus Christ will pass. In a startling sense our Master's words are true: "Me ye have not always with you." It is one thing to waken to the fact that we have neglected our loved ones. It is another and deeper thing to waken to the fact that we have neglected our Lord. Mary did all she could. Will you?

The Pedometer: A Sermon For Children

Rev. John A. McAfee, Topeka, Kansas

Text: "Keep thy heart with all diligence." Proverbs 4:23.

This summer in the mountains a man showed me a little instrument which to me was very interesting. It was called a pedometer, and it told a man about far he had gone. The instrument was the size of a watch, and looked very much like a watch. Every time you took a step the contrivance registered one. You may not realize how much of a jar you give to your body each time you take a step, but there is considerable jar. By a delicate arrangement the hand of the pedometer would move by the jar of each step. A man could easily measure about how far he stepped, and in that way could tell about how far he had gone.

When my friend would start out on a tramp up to one of the lakes or peaks or to some beautiful point, he would set this pedometer and hang it from a pin in his pocket. Then when he got home in the evening he could look at it and tell how far he had gone, and then he would know better how tired to be.

It was indeed a very interesting thing to me, for while I had often times heard of a pedometer

I had never before seen one. After I had looked at it, I said to my friend:

I, "Will it tell you where you have been?" And he had to answer "No," that the only thing it would tell was how far he had gone. He might have been to a very beautiful place or he might have been to a very ugly place—that pedometer would not show which it was.

There is something more delicate than the pedometer, which will tell us where we have been. Our hearts will tell us whether we have been walking in a good place or a bad place, and it is the only thing that will. I am sure that is one of the reasons we are told to keep our hearts with all diligence.

II. "Will this little instrument tell you what you have been doing and who your companions were?" Again he would say "No," and to say that it would only tell about how far he had gone. He might have been on a mountain trail with evil companions who would have delighted to push him off a steep place for all the pedometer could tell. He might have been doing great good with those steps the instrument numbered, and again he might have been on an evil errand.

III. That more delicate instrument, which we call the heart, alone can tell us whether our errand is good or bad. It can tell us at the end of the day whether our feet have carried us on good errands or bad ones, whether our steps have done good or evil.

The pedometer is a wonderful little instrument,

and if I had one I would surely take mighty good care of it. While I do not have one of them, God has given to me something far more wonderful; a heart which will not alone tell me how far I have gone, but where I have gone, and the thing that took me on the errand. Surely I must take good care of such an instrument.

Keep thy heart with all diligence.

Making Faces—For the Children's Pulpit

Rev. Claude Allen McKay, Brockton, Mass.

Your face has two sides—the outside and the inside. We don't need to say much about the outside. A little soap and water once in a while keeps that fresh and clean. It is the inside that needs the most looking after because that is where your face is made.

If people look into your face and then say to their friends, "He has a good face" or "She has a beautiful face," it is because they see something back of the face, on the inside.

If they see the ruddy glow of health, they are glad, for everybody likes to see the blossoms of health in your face. But please don't forget that the health artist works on the inside. He never tries to daub his kind of beauty on the outside. Your artist dips his brush in good food, out-door exercise and clean habits, then he paints the picture of health on the inside. And, like a picture painted on a window, it shows through.

You would be surprised if you knew how often people look into your face and are either glad or sad. It is because your face is the window

through which they see you. You can't hide yourself from the people outside. If you are happy, they read it in your face. If you are angry or peevish or guilty or true or kind, they know it when they read your face. So they are glad or sad because they see there the kind of men or women the world will have a dozen years from now.

I remember of hearing one time that God wrote down in a great book all the things we think and say and do, whether they be good or evil. Wouldn't it be strange if some day we should discover that we carry that book around with us all the time; that our faces are the pages of His book? It is true; and you are your own book-keeper. You make your record with two pens, a thought-pen and a deed-pen. So there is some one else who looks into your face and is either glad or sad. It is our Father God as he reads the life-story you are writing there.

Claude Allen McKay.

Gardner, Mass.

MAKING THE PRAYER TIME IN THE CHURCH SERVICE MEMORABLE

With the White Cross.

(Continued from page 462)

mosphere of reverence; and that finally, is a simple thing to do and a thing that can be worked in any church, large or small, in the world.

I have always thought that the prayer time in the church service ought to be a most important part of the service. It ought not to be long and tedious, taking in every nation, official, and problem of humanity by name; swinging into the old formula that includes every man from the President of the United States down to the janitor of the church. Nor ought it to be quite so informal for mixed audiences as the prayers of the Professor in Drew Theological Seminary who said in his prayer absentmindedly one morning at chapel, "Oh Lord you ought to have seen the New York Sun today!"

It is light that I mean! Light on the cross! Not figurative light, but actual light. It works! Indeed it works with as much magic as the "Illuminated Window" of which I have written heretofore in these columns. I told at that time of the beautiful Tiffany window that I illuminated from the rear of the church; and then how, at prayer time I had the janitor switch off all of the other lights of the church and then flood the Resurrection window from the rear. In that beautiful light we prayed, with music somewhere hidden in the balcony or rooms of the great church. The effect was beautiful.

"But we do not have a window that will adapt itself to that sort of thing!" writes a preacher, in response to having read that article in *The Expositor*.

And another preacher has written me saying, "But we are in a small church in a small town and we don't have any windows at all that have art glass in them, and so your scheme won't work for our prayer time."

Here's the answer! I don't have any art windows myself. Such are the shifting experiences of a Methodist parson. In my last church were seven beautiful Tiffany windows of colored art glass, rivaling on a small scale the windows that I saw in the cathedrals of France. Now, here is this fine, big democratic church of the common people with never a sign of a stained glass window.

And here is the result of my problem of making the prayer time in such a church service stand out:

A simply constructed, beautiful white cross is made. Just a little secret between us preachers that mustn't get out: and that is, that the wire frame-work of the cross, which stands about three feet high, I got from an undertaker. But don't let that get out.

This wire frame work of a cross which is stiff enough to stand on its own feet, is wired with electric lights and white, frosted bulbs are put in, lining the entire shape of the cross. The frosted glass makes a beautiful white, snow-white light.

This white cross, in lieu of an illuminated window, may be erected high in the church

some place. First we had ours right in front of the pulpit. Then we tried it out back of the pulpit and lifted it up about six feet. We made the electrical connections with the pulpit light. But finally we lifted it up fifteen feet and placed it against the organ-front, and illuminated it from there.

And this is the wonderfully magical, worship-producing way that it affects the souls of a great audience of people. At prayer time we turn all of the lights of the church off gradually, just as they do in what is called a "Fadeaway" in the theaters. This in itself, which causes an effect of twilight and darkness gradually approaching, produces an atmosphere of reverence. Then the choir sings softly "Hold Thou Thy Cross Before My Closing Eyes," or "When I Behold the Wondrous Cross," "I Am Coming to the Cross," "In the Cross of Christ I Glory," "At the Cross at the Cross Where I first Saw the Light," and a score of other songs and hymns of the Cross.

With all the other lights in the church off, and only the white form of the beautiful cross itself shining down on an audience, the singing of the choir softly, the congregation is in a subdued mood for the prayer that follows. Following the prayer, the choir sings a verse of some one of the many beautiful hymns of the Cross of Christ as a response. For a minute the cross is left lighted and then a signal the lights of the cross itself are switched off and the other lights in the church are switched back on, producing an effect like that of the dawning of a new day in human hearts.

It produces an atmosphere of worship and reverence and it gets the hearts of folks ready for the sermon in a way that no single thing that we have ever tried has done. And, after all, why should not we, the preachers of Christ use his beautiful sacrificial cross as a very real part of our service as well as preach it in our sermons? Why should not we use color, light, motion, music to produce the feeling of reverence that we believe so much in?

THE BOOK-SHELF

(Continued from page 498)

chapters on Burbank and the Book, and Muir and the Master. Only a lover, and trained observer of nature, a man with the heart of a poet and with spiritual insight could have written such a book, and Dr. Stidger is that kind of a man. Here is a feast for the nature lover and the Bible lover.

God's Calendar, by William A. Quayle. 76 pp. Illustrated. The Abingdon Press, New York.

In **God's Out-of-Doors**, by William A. Quayle. 232 pp. Illustrated. The Abingdon Press, New York. Both of these Nature books are by Bishop Quayle, one of Methodism's most brilliant stars—a lover and interpreter of nature, a poet, a distinguished and versatile writer, and a great preacher. In these nature-books he makes no pretensions to being a scientist (although his knowledge of nature is wide enough for the purposes of his writings); "his wish is to people other hearts with love of flower and woodland path and drifting cloud and dimming light and moonlit distance and starlight and voices of bird and wind and cadence of the rainfall and the storm, and to make men and women more the lovers of this bewildering world fashioned in loveliness by the artist hand of God." These books fulfill his wish. The illustrations are many and beautiful. Nature has been photo-

graphed in her most appealing moods. The books are beautifully printed and bound.

On the Manuscripts of God, by Ellen Burns Sherman. 184 pp. The Abingdon Press, New York. This happy title for a nature book is taken from Longfellow's lines on Nature, "the old nurse." The author writes delightfully of water, soil, trees, pastures, leaves—manuscripts of God, upon which he has written messages of order, beauty, harmony and goodness. A series of intelligent and charming nature essays.

Book Notes.

The Way of Life, by Henry Churchill King Macmillan Co., N. Y., 75 cents. A splendid handbook of thought on "The Sermon on the Mount." Full of sermon starters.

Girlhood and Character, by Mary E. Moxcey (introduction by George A. Coe) (Abingdon Press, N. Y., \$2.00). This book is dedicated to mothers, teachers and older friends of girls. There are 20 chapters dealing with the early, middle and later periods of adolescence; 400 pages, and 17 pages of bibliography.

Sanity in Sex, by William J. Fielding (Dodd, Mead & Co., N. Y.). 13 chapters are devoted to telling the story of progress in sex-education in America. Very interestingly written and containing the outlines that every person interested in moral reform should know.

The Golden Whales of California, by Vachel Lindsay (Macmillan Co., N. Y., \$1.75). This attractive volume contains some of the author's best poetry. Mr. Lindsay is a unique character with a message. You may read him here with delight and satisfaction.

Rebuilding Europe in the Face of World-Wide Bolshevism, by Newell Dwight Hillis, Revell Co., N. Y., \$1.50. Eight chapters of startling facts that every minister ought to know. A book full of knowledge and inspiration.

Day by Day With the Master. A book for young people, by Robert Cluett (\$1.50). **Every Morning**, by the same author. Designed for family worship (90 cents). Both of these books by Associated Press, N. Y. These two books are calculated to promote individual character. They have a page of Scripture and a prayer for each day. Such books can be commended by every minister to his people.

Medical Missions, by Walter R. Lambuth, M. D. (Student Volunteer Movement for Foreign Missions, N. Y., \$1.00). The object of this book is "to place the medical missionary and his work on the high level where he belongs." 16 illustrations. This book should be in every minister's library, in every Sunday School and missionary library. It is the latest and best book on the subject.

Churches Which Force Pastors Out With Low Salaries Have to Pay More for Poorer Pastors.

Dear Sir: I do not know of any facts that I could furnish you which would be of help in your campaign, but I might add this: The raise in my salary of \$400 last spring did more to make me contented and willing to go on with the work in this difficult field than anything which has occurred since I have been here. The churches that are raising the salary of their pastor are certainly wise. I know of many ministers who have changed their fields recently just because the church they have been serving would not or had not raised the salary and the church to which they had the opportunity of going would pay them more of a living wage. And the churches which those same pastors left have, without exception, been forced to raise the salary several hundred dollars in order to get another minister, with the added inconvenience of being without a pastor for several months or a year or more, and the vexations of securing a new one. All of which could have been avoided by raising the salary even less than they were forced to do to get a new pastor.

You are very welcome to this information, and these remarks, and I wish you God's blessing in this most worthy effort.

Sincerely,

A Pennsylvania Presbyterian Pastor.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The Rev. Arthur T. Guttery, of Liverpool, England, died December 17, of cancer of the throat, in his fifty-ninth year. He came of a line of Primitive Methodist preachers, and rose to be president of Conference, missionary secretary, and president of the Free Church Council of Great Britain. He fought with voice and pen for all democratic and liberal causes, and was sent to the United States in 1918 by the British government, with Bishop Gore, of Oxford, to interpret the war aims of Great Britain.—Christian Advocate.

When the news of the restoration of the Jewish national homeland through Great Britain's mandate over Palestine reached the Jewish quarter of the Holy City, the *Shofar*, or ram's horn was sounded for the first time in 2,000 years of Jewish history except for the ceremonies of the two sacred Jewish holidays, the Day of Atonement and the New Year. The Chief Rabbi of Jerusalem ordered the blowing of the *Shofar*, an order which none other would dare issue. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.—Jewish Era.

The Syrian Protestant College, Beirut, Syria, has changed its name to the American University of Beirut. It has been supported wholly by American contributions since it was founded by Dr. Daniel Bliss. The student roll, with sixteen different racial groups and numerous religious sects represented, proves that both the terms "Syrian" and "Protestant" are no longer appropriate.

Starting with sixteen students in a rented house, the institution now has a campus of 47 acres stretching along the Mediterranean coast with 26 buildings, all of modern construction and ideally adapted for their work. Almost a thousand students are enrolled in the following departments: Arts and Science, Commerce, Medicine, Pharmacy, Dentistry, and Nurses' Training, so it is more than a college. The teaching staff numbers 108, of whom 46 are local graduates. Fifty-two per cent of the students this year are Moslem, Jewish, Druze or Bahai, while the remaining forty-eight per cent are Catholic, Orthodox or Protestant Christian.

All records for peace-time recruiting were broken in November, when 24,308 men were accepted for enlistment in the Regular Army, U. S. A. Officers explain such a flood of recruits on the theory that the news of the army's program for education and industrial training has begun to reach the young men of the country. Almost 40 per cent are re-enlistments.

Canada is again wrestling with the claims of the Catholic clergy to control the marriage status of all Catholic persons in Quebec province. The superior court of the province has recently ruled that a wedding ceremony performed by a Protestant clergyman is void if either of the parties is a Catholic—because the Catholic church refuses to recognize it. The Canadian supreme court has already decided similar cases to the opposite effect, and is confidently expected to reverse the subservient Quebec judges.—Continental.

A survey of the religious and social activities of the students of the University of Chicago revealed the fact that nine out of every ten students go to church, and this number are members of churches. About ten per cent are engaged in some religious work, such as teaching a Sunday School class.

America's Three Interventions.

Herbert Hoover, addressing the meeting of

the Federal Council, said this about America and European relief:

Within three months of the declaration of war Belgium was brought face to face with actual starvation. Then the United States said that that sort of thing could not go on, and it was due to the insistence of the American people, not mainly by the government, but by the public opinion of the United States, that both combatants agreed to waive the rules of war and render aid to that helpless mass of people.

Through the schools, through different bodies and through business men, the whole of Belgium was turned, by the Religious Relief Commission, into a gigantic nursery for 2,500,000 children; and the result was that after the armistice we found that the health and the general condition of that mass of children was better than the average of Belgium in pre-war times.

This then was the first intervention of the American people in the prevention of starvation in Europe. At the time we entered the war we again had to intervene on a scale that we had not dreamed was possible. Our Allies were about to collapse for the lack of food supplies. The destruction of shipping, the reversion of their own labor, the shortage of fertilizers, the ultimate curtailment of their production, had brought them to be dependent entirely upon the North American people if they were to continue in the struggle. And through the organized self-denial of the American people, in which the churches contributed a great and important part, and through the stimulation of production we increased the average of American exports to the Allies from four million tons to eighteen millions a year during the few years in which we were in the war; and by this extraordinary supply drawn from our own population we were not only able to carry their armies over in strength at the front, but we were able to hold up the morale and the physical condition of the women and children in the homes.

At the time of the armistice we were faced with a third intervention. We found that the war had collapsed, due in fact more to the failure of food supplies than to any other one element. Unless something could be done, unless life could be preserved, unless the hungry could be fed, we could not expect to maintain that stability out of which any form of peace could be built. Therefore, in order that these things could be put into an organization that would be effective, we combined with the Allied governments and created an organization under American leadership that undertook the actual and complete economic domination of Europe for nine months, from the armistice until the signature of peace and the arrival of the harvest. The feeding of the people was but an incident to a dozen other operations, but it all came under the denomination of relief. Again the American people furnished the sinews of that war against starvation, and by American credits and American charity amounting to two and a half billions of dollars Europe was carried over to the harvest.

As one State after another in Europe has shown some recuperation we have, with a desire that we should place no more tax on the American people than is absolutely necessary, withdrawn from those States. But we still have upon our shoulders in 17,000 institutions three and a half millions of children.

How America Saved Europe. We sometimes hear the complaint that America has not done its part in this war, that we came into the war too late, that we are not carrying our burden of the economic and moral reconstruction of Europe. I am one of those that have little patience with these expressions, whether they arise in our own country or in Europe. I wish to protest that too many of them are afloat

today. Had it not been for the moral exertion, the self-sacrifice of the American people, the denial of our own food, the provision of these billions of money in food supplies, the imposition of our strength to brush aside the petty politics of Central and Eastern Europe during the period of the armistice, civilization would have failed in Europe. The accounting of our sacrifice and our service lies not alone in our military exertion. If we had intervened alone with our military strength, the very foundations of order and of society would have disappeared, and like the aftermath of the Peace of Westphalia following the Thirty Years War, Europe would have sunk again into a morass of disease and famine and anarchy in which one-third of the population would have died.

To me it is a glory to the United States that we can today feed 3,500,000 hungry children at our table. **I would rather have the American flag implanted in the hearts of these 15,000,000 of children that we have served, than flying over any citadel in Europe.**

We have many obligations at home. We are faced with a time of economic depression and unemployment. We have no right to call upon our people to suffer, but nobody can tell me that in a country that spends from two to five billion a year on cosmetics and on tobacco and ice-cream soda, that there is not a sufficiency here to take care of those 3,500,000 children until next harvest.

* * *

The Chair.

For many months the little city of Coulogne in the Alsine region of France possessed but a single chair and it was the property of the mayor. It was officially known as "The Chair."

Two representatives of the American Red Cross were sent to that place to arrange details of the construction of the Quentin Roosevelt Memorial Fountain. They found but one chair in town and that was in the town hall, so all were forced to stand during their stay in the place. When the Red Cross men reached Paris a great van-load of chairs and tables that had been made by the boys of America in their manual training schools was sent to Coulogne. The next time a Red Cross official visited the little city, it was proudly pointed out that the entire company gathered to confer with him was seated and the gratitude of all present was voiced to the American lads who had so generously contributed the badly needed tables and chairs.—Red Cross Bulletin.

* * *

The American government has a method of penalizing millionaires who live abroad to evade taxes in this country. An extra tax is levied on the estate of a man who dies abroad. This law has worked a hardship on the children of missionaries who must depend upon a pittance to carry them through years of dependence. Mr. Henry W. Jessup, a Presbyterian elder of New York, has drawn up a petition to Congress that the law be changed to exempt missionaries from this extra tax.—Christian Century.

* * *

Army Schools

Miss Harriet Decker Noyes, of Manitowac, Wis., is the first graduate of the Army School of Nursing to be appointed in the Army Nurse Corps. She will enter the corps with the rank of second Lieutenant.

Miss Noyes, who has an A. B. degree from Lawrence College, Appleton, Wis., is the daughter of the Rev. H. A. Noyes, of Heppner, Oregon.

Major General P. C. Harris, Adjutant General of the Army, commenting upon the School for Nursing, said, "Another army school is thus added to the list already functioning 100 per cent for an America better trained both for war and peace."

The army schools are hard put to it for teachers. They use officers and men as much as possible, and are training promising enlisted men for teachers.

The equipping of shops for vocational training of 120,000 men is the largest educational equipment ever undertaken by a single organization. Starting with temporary barrack buildings, equipment left over from the war and a new and untrained organization, the Army is each day putting into shape these make-shift facilities. With the overcoming of these difficulties, comes

that self-confidence and ability to meet emergencies which is the direct reward of pioneering effort and which is the spirit which must dominate a winning army.

Secretary Baker said at a meeting of army school officers:

"I don't know what the matter is with education, but something is. I doubt if there has been any time in my life when education was as undervalued and in as great disrepute as it is at the present moment. During the war educated men were called to the colors in large numbers, and they proved their capability of leadership by rendering invaluable service in positions of great responsibility. The demand for educated men was then far greater than the supply and special systems of intensive training had to be established to furnish the additional educated men required by the military establishment. Yet in spite of this very pointed lesson of the world war, neither the schools nor the educated men are looked to for guidance by our people.

"One striking bit of evidence of this is found in the fact that educators are less well paid than mechanics. In this day of the world's greatest upheaval, we American people have not fled to our educated men and asked them to lead us or even to advise us.

"I do feel that we in the army have a new opportunity, and that we are perhaps in a position to make a new contribution to educational thought. We have young men of more mature mind; we give them an intensive training. If we can in addition be educational philosophers and develop a system that educates men as well as technicians, our work may well be improved and absorbed by the other educational institutions and may finally lead to a departure from the system and theory which are now somewhat in disrepute."

* * *

The spirit of thrift is one of the surest pathways to success. No child is too young to begin its cultivation; no man or woman too old to continue the enjoyment of its benefits. It is a code of life that invites prosperity, promotes contentment, insures happiness. It is important not only to the individual, but the nation, as the greatness of the one is but the aggregate of individual achievements.

While thrift is the watchword of every period of life, it should make a special appeal to young men, to those who are on the threshold of the big activities of their existence. Upon the influence and the application of this spirit will depend, in great measure, the fruits of their endeavors. Youth often is unmindful of the future and squanders opportunity and time and treasure with a prodigality that spells disaster. Many a successful career has been ruined by lack of thrift in that all-important stage of a young man's life.

Self-denial is one of the sturdiest of human virtues and is one of the elements that compose the spirit of thrift. It must be practised by every one who would mount the ladder of advancement, who would raise himself by virtue of his own endeavors.

National Thrift Week is a campaign for the betterment of the individual, for the prosperity of the family, for the promotion of the nation's greatness. Wisdom calls upon all to listen—to receive it with a willing ear.—Martin H. Flynn.

* * *

Mrs. George E. Snowden, of Cameron, W. Va., has a Sunday School class of twelve boys, of the average age of ten. The name of the class is "The Voyagers." They undertook the support of a boy in China for the year 1921, at an expense of \$60. The teacher, Mrs. Snowden, made a note for \$60, to the order of the First National Bank of Cameron, of which Harry Elbin is cashier.

The note was endorsed by every one of the twelve boys and Mr. Elbin gave them the \$60. On Sundays the boys hand in their money, Mrs. Snowden putting in an equal amount, and Monday one of the boys takes the money to the bank, to be applied to the payment of the note. A different boy takes the money every week. Mr. Elbin greets the boy with a hearty hand shake and a few words about the account. The duty comes to the boys alphabetically, according to their names.

(Continued on page 512)

HOW THE CAMDEN SUNDAY SCHOOL RAISES ITS EXTRA FUNDS.

Charles Haddon Nabers, Pastor.

A bit of publicity to excite greater interest, a bit of novelty to create more enthusiasm, and a bit of eye-appeal to attract more contributors—this describes the unique scheme recently adopted by the Sunday School of the First Presbyterian Church of Camden, Ark., to raise the extra funds often needed by this live and aggressive organization.

At the suggestion of the superintendent, Mr. W. M. Shaw, the Sunday School voted two weeks ago to take fifty dollars worth of stock in the purchase of the Graham building at Jacksonville, Fla., on the Ministerial Endowment Fund, in the big campaign now on in the Presbyterian Church, U. S. Immediately the school called back into existence the plan of board publicity already used in the school and church with remarkable success on other occasions.

After being covered with green felt, a large board was hung on the walls of the Sunday School room, and on this board round pieces of cardboard just the size of dollars, halves, quarters and dimes were stuck with thumb tacks to the amount of fifty dollars. In order to produce a more realistic effect, these pieces of cardboard were silvered to resemble the coins they represented. The dollars were made of milk bottle lids, and the smaller coins were represented by cutting these tops down to the proper size.

During the opening exercises of the school last Sunday, the superintendent asked: "Now, who wants to take some stock in the Graham building this morning?"

All persons who make contributions go to the front, lay the amount contributed on the table, and pull off cardboards of the same value from the board. Like many other things besides smallpox, contributing is contagious, and within a very few minutes \$8.50 had been subscribed. Of course this in no way takes the place of the regular Sunday School offering by classes for the usual cases.

Last winter when we were asked to raise money for Near East relief work, the Camden Sunday School voted to give \$180 for this cause. A board similar to the one used in the present campaign was prepared, and in several months the entire amount was subscribed and the board removed.

During the present year with an average attendance of only fifty pupils, the Camden Sunday School has raised \$250 for benevolences in addition to its regular budget. To a large extent this has been done by the aid of the plan already described.

Several years ago this board scheme was introduced in the First Presbyterian Church at Camden, by Rev. J. W. Marshall during his pastorate, when the congregation had a debt of \$1,500.00 on the manse. As this debt had been hanging over the church for some time, no officer or member of the congregation seriously believed such a thing was possible when the pastor suggested that the entire amount be raised in three months. A board, however, was made with \$1,500.00 on it in silvered dollars, halves, quarters and dimes. Sunday after Sunday the amount on the board became

smaller as more money was received. At the close of the three months, the last dime was contributed, and the manse was free from all debt.

THE KING-MAKERS.

A Story of Fact, by Rev. A. D. Belden, D.D.

It was night in the heart of the Soudan. The stars cast their thin streams of light serenely down upon a circle of men who were gathered on the outskirts of Khartoum. In the center of the circle stood a tall young white missionary, athletic in build and powerful in voice. For six weeks or so he had been patiently instructing the natives seated round him in the first principles of the Christian faith. They were men drawn from about twenty inland tribes. In that part of Central Africa, made so famous by memories of Gordon and Kitchener, there are twenty millions of natives who have scarcely heard the name of the Lord Jesus Christ. With infinite labor these men have been brought together and induced to undergo a little training before returning to their people.

The task of commending Christ to their respective tribes was no light task, but on the contrary fraught with the utmost peril. Occasional cannibalism was a characteristic still of these dwellers in the heart of Africa. The young missionary knew that it would require enormous courage for them to play their part.

The last night had come. Tomorrow the little band would break up and each man go his own way back to his own people.

Very solemnly as they sat in the stillness of the night, their missionary spoke to them of the work Christ required of them. He pictured all their difficulties and their risks—the great possibility of a cruel death. Then quite plainly he put the issue before them. "Now, which of you is ready and will promise aloud to try to make Jesus King in your tribe—King over its heart and all its life?" He waited in the darkness for their reply. At first there was nothing but a silence that could be felt. He knew that for many of them the promise might mean death. Suddenly one of them broke the silence with a strong, clear voice, "Ina So," he said, "I will." Then another and another "Ina So." "Ina So," they said, "I will," "I will," till every man in that circle had pledged himself to make Christ King even at the cost of his own life.

Very soon the circle broke up and each man sought his rest till day-break—the day of his great new task of King-making.

Is Christ yet King in London and New York, in England or America! Why should those who have heard of Christ only for six weeks have greater devotion to him than those who have known him all their lives? Who will say of this task of King-making, "Ina So," "I will"?

* * *

The Golden Rule.

What ye would that men should do
Is a holy guide for you.
That which gives them life and peace
Foreordains your own release.
Seeds of discord widely sow:
Harvest then your overthrow.
Learn the lesson—nothing loath—
Heaven waits to bless you both.

Lynn P. Armstrong.

Talent Sunday.

Rev. M. S. Benjamin, pastor of the First Presbyterian Church of Florence, Wis., had a bright adaptation of an old plan in a new setting. They had a "Talent Sunday," based on the story in Matt. 25:14-23. We reproduce the first page of the folder devoted to "Talent Sunday." The second page explains the scheme as follows:

Last April 133 "talents" were loaned by the church to 31 volunteer members of this congregation, who received from one to ten "talents" each (a "talent" was 10 cents). These persons used their "talents" with the object of increasing them many fold. As a result of the faithfulness of these persons the church received for 133 "talents" 664 "talents."

At the evening service of Sunday, November 14, each person returned his "talents" and told how he had made them.

In answer to our request the pastor gave the details of this service thus:

We formed those who had taken "talents" into six groups, men, women, older, and younger boys, elder, and younger girls. We gave a first and second prize in each group. Two weeks before this service each "talent" person was asked to report his progress to the pastor.

Boys and girls raised chickens and planted gardens, selling the produce. Men planted potatoes, corn, etc. Women knit and sewed and sold things made; others sold coffee and cake on election days. All used their "talents" to buy material.

A committee of three decided who should receive the prizes which were bought, with a discount, from local merchants. They were roller skates, skees, scissors, mittens, pins, buttons, etc.

At the service as names were reached each told how he had increased his "talents" and twelve received prizes.

A short closing talk was given by the pastor on the Judgment Day when each one must stand before God and answer for the use made of the talents given to him.

In April, when the "talents" were given out, a sermon was preached on the parable of the talents, and explanations made as to what they were expected to do with the money received. Some wished to furnish their own money, but we required them all to take their "talents" from the church. This not only carried out the imagery of the parable, but put the persons under greater responsibility.

EDUCATE YOUR CHURCH TO GIVE.

It is hoped that the time will come when the members of churches will support the whole enterprise of the church at home and abroad voluntarily without the need of what someone has called "the annual agony" of a drive! We used to pass a subscription paper and get in the payments whenever possible and this worked hardship on the minister. The next step was to secure pledges payable weekly through the use of offering envelopes. Now we have every member drives and much elaborate machinery. The next step is the adoption of the practice of Stewardship or proportionate giving. When people do this universally the whole matter of church support will be solved.

There has been organized in Chicago (143 N. Wabash Ave.) The Layman Company, with Thomas Kane as president. This company will send you a package of literature for distribution among your people at one-half of the list price, if you will write to them for it. They will also send you free copies of pamphlets to help you prepare two sermons on the subject of "Tithing."

We understand that arrangements have been made with the Methodist, Baptist, Southern Presbyterian, Reformed Church and United Brethren to supply this literature for free distribution.

The purpose of this movement is purely educational. It is believed that there are many church members in every church who would become proportionate givers, or tithers if they knew more about how to go about it. If the plan could be generally adopted and worked then the church would have plenty of money for its work. Write to The Layman Co., and see what help they have to offer.

FOR YOUR CALENDAR.

A little calendar from San Benito, Texas, brings with it several choice items and illustrates how large and weighty thoughts can be expressed in small space. Here, for example, is an exhortation to giving:

How Long Shall I Give?

"Go break to the needy sweet Charity's bread; For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel, piercing me through, "Just give till the Master stops giving to you."

At the top of the calendar, which comes from the Methodist Church, are these words, "To have is to owe, not own." At the bottom are the words: "Any visitors present are our guests—get acquainted with them." On the back of this interesting folder is an outline of the proposed every-member canvass with a special appeal to parents to let their children have a definite part in the support of the church by making their own contributions. The exhortation that follows is this:

"That is one way to train up a generation of loyal church members. Your child will take your place after awhile. 'Train up a child in the way he should go, and when he is old he will not depart from it.'"



FIRST PRESBYTERIAN CHURCH

FLORENCE, WISCONSIN

NOVEMBER 14, 1920 7:30 O'CLOCK

"Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Math. 25:21)



A Million Dollars

¶ The sole purpose of the Ministers Casualty Union has been to provide benefits for members disabled by sickness or accident, and for their beneficiaries in case of death. The total amount so disbursed has now exceeded \$1,000,000. This has gone to thousands of individuals, and the relief thus afforded them in times of need is beyond computation.

¶ We are now paying approximately ten thousand dollars a month to ministers, their widows and other beneficiaries. You may soon need the service which the Union renders. The cost of membership is nominal. The need of disability protection is urgent. Be prepared.

*Information gladly sent on request
from any active clergyman*

The Ministers Casualty Union

490-495 Auditorium Building

Minneapolis, Minn.

There is only one *original* disability benefit association for clergymen; the M. C. U., incorporated 1900.

(Continued from Page 460)

will help you most to lead a Christian life.
Only Get Right With God.

The first week will be spent in promoting general good feeling among all Christians of the town. Rev. G. D. Kidner, of the M. E. Church, South, will preach on Tuesday and Wednesday evenings.

At all the other meetings I will depend on my faithful people led by the spirit of God. At each service I will give a brief heart to heart talk on subjects as follows:

Sunday, Dec. 30th—"Two bidders for your soul—Christ and Satan—Who shall have it?"

Monday, Dec. 31st—Special prayer—Let every member of prayer leagues be present.

Tuesday, Jan. 1st—Sermon by Rev. G. D. Kidner, M. E. Church, South.

Wednesday, Jan. 2nd—Sermon by Rev. G. D. Kidner, M. E. Church, South.

Thursday, Jan. 3rd—Experience—Revivals I have seen and what helped them.

Friday, Jan. 4th—What it costs to serve a devil.

On Sunday, January 6th, I will begin a series of heart to heart talks on "The Christ of Isaiah" as revealed in 53rd chapter. Let everyone memorize whole chapter.

Sunday, Jan. 6th—The Tenderness of Christ, Isaiah 53:2.

Monday, Jan. 7th—The Doubted Christ, Isaiah 53:1.

Tuesday, Jan. 8th—The Growing Christ, Isaiah 53:2.

Wednesday, Jan. 9th—The Beautiful Christ, Isaiah 53:2.

Thursday, Jan. 10th—The Rejected Christ, Isaiah 53:3.

Friday, Jan. 11th—The Grief Stricken Christ, Isaiah 53:4.

SUNDAY, Jan. 13th—The Sin Bearing Christ, Isaiah 53:5.

Monday, Jan. 14th—The Sinner Seeking Christ, Isaiah 53:6.

Tuesday, Jan. 15th—The Silent Christ, Isaiah 53:7.

Wednesday, Jan. 16th—The Misjudged, Isaiah 53:8.

Thursday, Jan. 17th—The Knowing Christ, Isaiah 53:11.

Friday, Jan. 18th—The Dead Christ, Isaiah 53:9.

SUNDAY, Jan. 19th—The Triumphant Christ, Isaiah 53:12.

Singing will be congregational led by special chorus of 24 voices.

While God has so wonderfully blessed us with two revivals in two years. He will give us a third one if we pay the price.

A special men's prayer League for men will help. Let every one help by getting friends to the meeting.

Faithfully, your pastor,

W. C. Poole.

My Most Successful Program.

This is one which I have used most and draws more converts than any other I have ever used. I have called it "Two Weeks Close to the Cross." It has been used by me in city and country churches with equally good result. A part of the plan is to enlist every member to read the Twenty-Seventh Chapter of Matthew's Gospel, or have them memorize it. Nearly all texts for the campaign are taken from it.

In city work it was very difficult to get a crowd in June, for a tent campaign. I secured a cut of "The Rejected Christ" which I used on the front page.

On the second page I published my themes and texts. On the third and fourth pages I published the list of committees and personal workers. In country towns I have used the matter condensed and printed on dodgers. After eight years' experience with this program, which I never saw elsewhere, in print, or anything similar, it stands as my most successful and best from the soul winning standpoint.

TWO WEEKS CLOSE TO THE CROSS!
May 31 to June 14, Every Evening, Except Saturday, 7:30.

McCABE MEMORIAL M. E. TENT
18th and Monroe Streets (Facing Brandywine Park).

Rev. William C. Poole, McCabe Memorial M. E. Congregation in Charge.

The Rejected Christ.

What shall I do with Jesus?

What will Jesus do with Me?

He is despised and rejected of men. Isa. 53:3.

What shall I do with Jesus? Matt. 27:32.

As themes nearly all are found in 27th Chapter of Matthew it is urgent that every one join the Club of 200 to reverently read this chapter each day during the meetings.

Everyone welcome! No long sermons! Plain heart to heart talks about what our sins have cost Jesus and us.

Special music by McCabe Memorial Male Quartet. Soloists. Chorus Choir under the direction of Prof. Wm. Edie Marks.

Come in time to get a Good Seat!

Themes for Each Evening.

Song Service begins at 7:30 each evening.

Sunday, May 31—A Man With Bad Business Sense.—Luke 12:20.

Monday, June 1st—Bearing the Cross With Jesus.—Matt. 27:32.

Tuesday, June 2nd—An Eternal Question.—Matt. 27:22.

Wednesday, June 3rd—A Bad Bargain.—Matt. 26:15.

Thursday, June 4th—Its Result and the Power of Conscience.—Matt. 27:4.

Friday, June 5th—Shirking Responsibility.—Matt. 27:24.

Sunday, June 7th—Taking Responsibility.—Matt. 27:25.

Monday, June 8th—Indifferent Watchers.—Matt. 27:36.

Tuesday, June 9th—The Test of Christ in His Greatest Trial.—Matt. 27:40.

Wednesday, June 10th—Christ's Greatest Victory—Just like Jesus.—Matt. 27:42.

Thursday, June 11th—Fair treatment from Strangers.—Matt. 27:54.

Friday, June 12th—A Friend in Need.—Matt. 25:57.

Sunday, June 14th—Good never Forgets His Own.—Matt. 28:2.

Special Notice.

Sunday, May 31:

9:30 A. M.—Class Meeting and Experience in Charge of Mr. W. T. Morris.

10:30 A. M.—Sermon by pastor.

Theme:—Should our Churches be Social Clubs or Heralds of the Cross—The Mission of Jesus.

12:00—Sunday School.

2:30 P. M.—Children's Song Service.

3:30 P. M.—Evangelistic Address to Men by Church.

Rev. R. K. Stephenson, pastor, Scott M. E.

7:00 P. M.—Young People's Song Service.

7:45 P. M.—Preaching by Pastor.

Sunday, June 7:

Similar Services except

3:30 the Evangelistic address will be made by Rev. F. F. Carpenter, pastor Mt. Salem M. E. Church.

Sunday, June 14:

10:30 A. M.—Children's Day Service.

Editor of The Expositor Given a Chance to Get in the Hall of Fame.

Replying to your inquiry—December 1—I beg to say that my salary for both years mentioned was \$1,500 and free house rent and water tax.

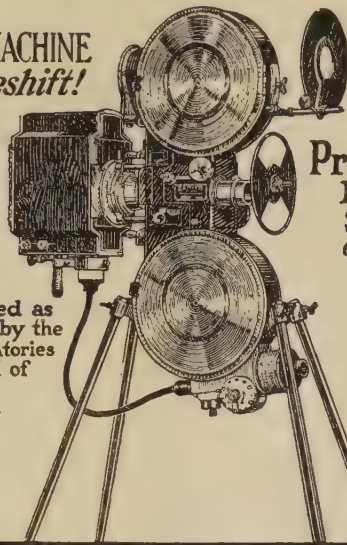
I appreciate your efforts to help preachers, but call attention to a worse evil in the church than underpaid preachers. The country is overstocked with cheap skates whose main work is to boost contrary people and keep communities in a "religious stew" by organizing and keeping alive church organizations founded in ignorance and fed up on local envy and jealousy.

And to drive prosperous churches to support such men and such organizations—without trying to know the need of the locality in which the money is spent—is on a par with the dream that sent the Kaiser to Doorn, Clemenceau to

(Continued on page 514)

The "ZENITH PORTABLE" MOTION PICTURE PROJECTOR

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-not a makeshift!



Projector \$225.
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Stereopticon 25.
600-Watt Mazda Lamp 6.

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Ford Motion Picture Laboratories
and the

"ZENITH PORTABLE" PROJECTOR

202 South State Street Chicago

(Continued from page 506)

The class is expecting to receive letters about the student and ultimately his picture, so the interest is perceptibly rising from week to week.

The probable result of this method will be to teach the boys systematic and intelligent giving for a definite purpose, banking methods and information as to conditions prevailing in China.—Christian Advocate.

The proprietor of the largest dry goods store in a town in Montana was asked how he had built up such a large patronage in so small a place. In reply the merchant said: "Whenever a new family moves into Havre and before their goods are unpacked there comes to them through the mail a card welcoming them and offering assistance where needed. I make it a point to know the birthday of every child in town and when that day arrives a pretty birthday card goes to him or her. By such personal attention I have won the kindly regard of the public and it has naturally reacted upon my business."

The best pastor and the most beloved is he who when he putteth forth his sheep on Sunday morning can name them one by one at the door, and know some interesting fact about them. An hour a day with prayerful interest over the whole flock will mean more in ultimate usefulness than any other way in which the time may be spent. Ambition for great preaching is common, but ambition to become great pastors is more needed and will eventually have larger returns for this world and that which is to come.—Northwestern Christian Advocate.

The Bulletin of the Third Baptist Church, St. Louis, Mo., Rev. W. H. Geistweit, pastor, thus announces their plans from New Years to Easter:

Journeys in John

John tells the story of Jesus in a way unique, and entirely different from the other gospel writers. He goes back farther, higher up, deeper down, and farther ahead, than any other writer.

The pastor will preach on the gospel of John, every Sunday morning, beginning January 9, continuing indefinitely, as the interest seems to warrant.

The entire membership is urged to make the gospel of John the one definite book for reading and rereading during these weeks—up to Easter.

John's Jewels

Will be the dominating thoughts and themes for the Wednesday evening meetings through the same period taken by the Sunday morning sermons.

Editor Expositor:—

This evening I want to close the year right by sending along a suggestion which might help some brother pastor. What use have you made of the Interchurch World Household Survey? Here is what it has meant to one church. The First Baptist Church, Bloomington, Indiana, cannot be said to be in the midst of a particularly abnormal situation, so I think its experience may point the way of suggestion to others.

The Baptist family cards were collected and when arranged alphabetically, verified and classified, revealed the following field about the church. Young people between the years of 13 and 25 who belong to Baptist homes, 120 who are not members of the church. Some are Christians, others are not. In the same families are 200 men who are not members of the church, here again some are Christians and others not. In the same way in the same homes are 190 women. This brings the number of legitimate prospects up to the total of 510. This is not including any who are not of Baptist homes. It includes young couples, one or both of whom have not definitely accepted Christ. It includes men and their wives who have membership in Baptist churches elsewhere. Some of these people are attendants at the church and Sunday School, others are not. Some of them are known to be members of the church, many others are not.

The present resident membership of the church is 336. This survey opens up a rich evangelistic field for the church to enter and claim. It lends a great zest to evangelism to thus objectify the field. Perhaps your field might be helped by such an investigation of the Interchurch World Survey cards.—Rollo C. Speer.

A Book on Church Finance Free For Church Building Information

Give information concerning your building and remodelling plans for 1919.

If you are not going to build, will you give information about the plans of any neighboring churches of which you may know.

We wish to compile as complete a record as possible concerning these things and we rely upon you and our other 16,000 subscribers to provide the information.

"Ways That Win in Church Finance," by A. S. Gregg, 131 pages, containing 35 chapters on practical ways to increase benevolences will be sent you free for information regarding building or remodelling or intended equipment purchases of over \$200.00

Questionnaire.

Have you started a church or will you commence building this year?.....

What seating capacity?..... Cost?.....

Do you know of any other churches to be built this year?.....

Give Pastor's name.....

Address.....

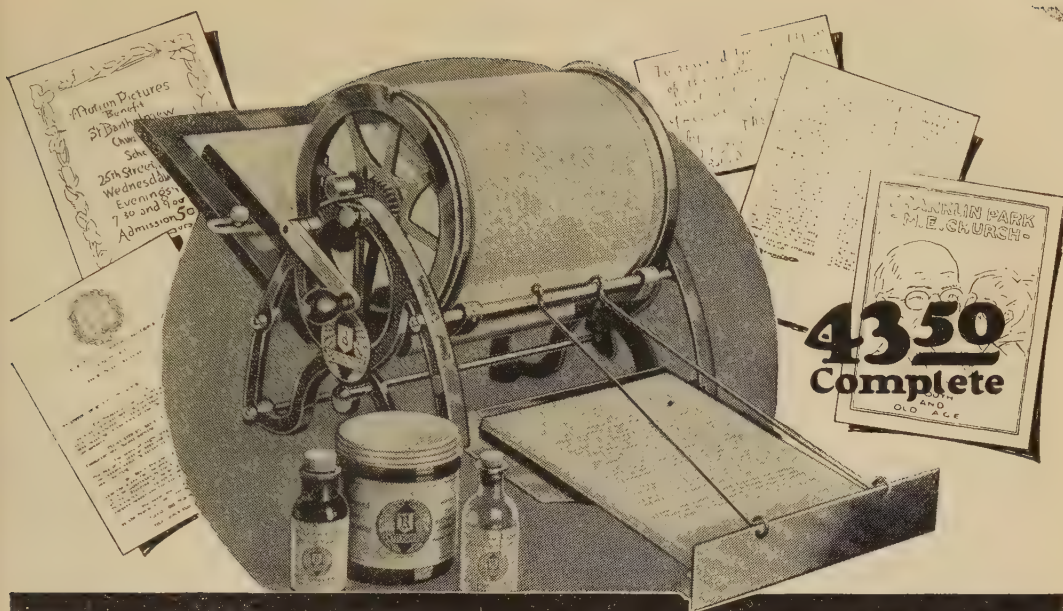
Will you purchase any of the following:

Pipe Organ
Furniture
Organ
Piano
Stereopticon
Bell
Heating Outfit
Moving Picture Machine
Bulletin Board
Carpet
Rolling Partitions
Church Windows
Organ Blower
Lighting Fixtures
Cushions.
Metal Ceilings

Please give any other information that would be of value to us in showing the extent of building and equipment purchases planned by churches.

Signed.....

Denomination.....



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We will send to any minister a Rotospeed Stencil Duplicator with all supplies as illustrated above, including the ink and stencil paper and everything that you will need to produce 24 different jobs.

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The Rotospeed Stencil Duplicator will print form letters with the clean-cut appearance of neatly typed originals. It will print illustrated folders, notices, circulars, invitations, menus. It will help to increase attendance at Sunday School, Church and all other religious services. It will secure the hearty co-operation of your congregation. It will help solve the perplexing problems of church attendance and church finance.

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Name

Address

(Continued from page 510)

the Mountains of Hepsidam and put the President of the United States in the repair shop.

The church is cursed with a lot of dreamers who appoint themselves Apostles of Church Union and hold meetings at the expense of gullible church people, and who hear voices in the air and see "Veezions"—at so much per.

Men, I say, of this kind, who know no more about the churches' general condition than a salamander knows about the 47th problem of the bald-head who taught mathematics in Alexandria once upon a time.

And if you can discover some way to perforate the belfry of these gentry and let the wind out so that they can get their feet on the ground—and get out of the way—or reform and exercise common sense by letting up on church union, and getting to work "killing" useless church organizations and transferring such preachers as are worth while to the needy fields all over the country that are crying for help—and sending others to the junk pile—you will go into history as a worth-while hero.

A Presbyterian Pastor.

It is not altogether plain as to whom the brother is gunning for, but The Expositor gives space to all interesting communications.

As to inefficient ministers, or the kind, as one District Superintendent suggested, are not worth the starvation salary they do receive, I would remark:

The denominations knew their qualifications when they accepted and ordained them. If they depreciate in value, let the church authorities dismiss these men, kindly, instead of shunting them off on some outpost that will pay them still less.

Do this prayerfully, for some of our great preachers have been told in their early days that they were failures. Even so spiritually minded a body as the General Conference of the Methodist Church refused Anna Howard Shaw a license to preach.

Then these misfits, when honorably discharged, may go and work for twice as much as the church has been paying them. Paying living wages would improve the quality of the ministry, by not forbidding young men of ability to enter the ministry.—Ed.]

GEORGE M. FOWLES, Treasurer

WILLIAM B. MELLAR, Secretary

JOHN R. NOTT, Chairman Executive Committee

ROBERT LANSING, Chairman General Council

INTERCHURCH WORLD MOVEMENT

OF NORTH AMERICA

NEW YORK CITY

S. EARL TAYLOR, General Secretary

SURVEY DEPARTMENT

45 West 44th Street

New York City

Support and Relief Division

JOSEPH B. HINGELBY

January 12, 1920

Mr. F. M. Barton,
Editor of "The Expositor",
Cleveland, Ohio.

Dear Mr. Barton:

Your note addressed to the Committee on Ministerial Relief and Support has come into my hands and I have read it with interest. In replying to it I would say that such a note, coming from a man exerting so much influence as you are able to, is a great encouragement to us in trying to do our very best to improve the financial conditions of the ministers of our country.

I would call your attention to the fact, however, that the amount given in the Budget presented at Atlantic City, and entirely for Ministerial Relief and Support, and not at all for the Support of Ministers in the Effective Ministry. There is a large amount made to create an Endowment Fund for the benefit of Effective Ministers, and the Survey that has been made is made with the end in view of bringing before the people the Protestant Churches a presentation of the support given the Effective Ministers in such a way that they will see the imperative need for greater generosity on their part and their duty to furnish a more adequate support for the Ministers who serve them in the highest interests of their lives.

Some Churches, I know, have what is called a Sustentation Fund, the income from which supplements the support given by the local Churches to the pastors in those denominations, and this may be one result of the work we are now doing, but we are not directly aiming to accomplish that. I believe it is much better to show the Churches their financial ability and the meagre support now given their Ministers, and then leave it with each local Church to decide the matter for itself.

Thanking you very much for your note and hoping the above has made clear our policy, I am

Sincerely yours,

R. H. Hingelby
Assistant.

Show Them the Figures



When the foreign missionary says, "Ten thousand Hotter tots, twenty thousand Zulus and five thousand Australian Bushmen", the impression on the audience is likely to be lost or confused; but—write the figures on a card and project them on a screen by the

Bausch & Lomb Balopticon

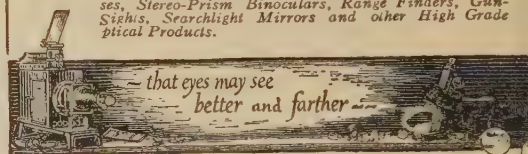
The Perfect Stereopticon

—and the audience will visualize and remember them.

There are Balopticon models for projecting slides, opaque objects or both, such as written or printed cards, photographs, post cards, colored prints, sketches, etc. The freedom from trouble, the even, steady, safe light of the new gas-filled Mazda lamp, and the ease of operation make it worth while to specify the Bausch & Lomb Balopticon.

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better and farther—

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that such patron may go forth more fully equipped for his or her life work. With this object in view special Courses are carefully planned for the purpose of supplying the particular instruction that will prove of greatest advantage to the student in whatever profession he may be engaged. Our students are found in every state and in many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and educators. Address

CENTRAL UNIVERSITY, (Dept. E) INDIANAPOLIS, INDIANA, U. S. A.

THE "MOVIE" IN THE OVERCHURCHED VILLAGE

William J. Vaughan, New Providence, N. J.

The "Movie" is here to stay. But its stay must be made a happy and beneficial one. The Church must redeem and use it. Hundreds of churches are using Motion Pictures with splendid success. Other forward-looking churches would like to use them, but difficulties apparently insurmountable stand in the way. In a small overchurched village one of these difficulties is the lack of co-operation. The method of solving that difficulty in New Providence, N. J. may be of value to other communities where the co-operation of the different denominations is necessary to success.

New Providence is a suburban village of 1,300 people. It has four churches, the Roman Catholic, Episcopalian, Methodist, and Presbyterian. Neither the Catholic Church, which was in the process of development, and consequently had little interest in community welfare, nor the Episcopal Church which was small and not centrally located, was in a position to assume any leadership for community uplift. That responsibility was plainly one for the Methodist and Presbyterian churches to assume. Yet neither of these could carry any extensive community program without the aid of the other. Both churches were losing their grip on the moral life of the community. Something had to be done. The emergency brought forth the Community Service Association which is now functioning as the name suggests.

Fortunately there was unanimity of opinion on the part of the pastors of these two churches. Both were liberal-minded. Each thought in terms of the Kingdom more than in terms of his own denomination. Each was willing to go more than half way with the other in any worthy Christian project. Neither pastor was given to making fine distinctions between the "secular" and the "sacred." Consequently they could agree that whatever was not positively immoral might be subsidized for Kingdom building purposes. Perhaps this is an ideal condition in spiritual leadership. Yet it is a possibility in every community where spiritual leaders will endeavor to understand each other and waive personal and dogmatic opinion for the higher interests of the Kingdom.

The first direct move for co-operative community service through the use of the motion pictures was in the Official Board of the Methodist Church.

A committee was appointed to confer with a similar committee from the Presbyterian Church. At a subsequent meeting of this joint committee and at later meetings of the two official bodies of these churches in united session an organization

for community service was effected, and a constitution was adopted. This organization is made up of the two Pastors and of Sunday School Superintendents ex officio and three other members from each church. The latter are elected by the official body of these churches.

The Community Service Association has been in operation now a little more than a year. During this time it has been able to finance the very best motion picture equipment, and since last April it has been giving on each Friday evening a very high grade program consisting of educational films and the better grade of photo plays. Interspersed with the pictures are orchestra music furnished by local talent and community singing. In addition to the motion picture entertainment this Association is making provision for lectures on various subjects, and is promoting local dramatic expression.

Does such a co-operative effort pay? Does it benefit the churches involved? Have spiritual results come from the enterprise? I answer by saying that the motive has not been that suggested by these last two questions. The purpose of this organization is to meet a need of human life, which in this case is recreation and means of expression. The churches are not out to be served but to serve. I fear that the reverse is the order in many communities. The church or churches that do community service only for the benefit that will come from it are certainly destined to a more or less degree of failure.

However spiritual results have come. The united effort to do community service incidentally crystalized into a co-operative revival effort in which there were about 40 accessions to these two churches. The publicity committee of the association did a splendid piece of advertising for the revival. The financial committee took care of the finances of the revival, and the program committee took care of the music.

Neither church profits directly in a financial way from the motion picture door receipts. The pictures are furnished at cost. But the finances of both churches are in better shape than ever before.

It is the belief of the writer that only on the basis of unselfish service to the whole community can the church of the small village save herself. People are not openly hostile to the Church today. But they are demanding, and rightly so, that she exemplify her high ideals in practical ways. The law of life through death holds true with the local church as a unit as it does with the individual life. The church that would save her life in the small community must be willing to lose it in willing service to all.

The Secrets Of A Successful Financial Campaign

The successful financial campaign in a church or a community is not a matter of magic, neither is it wholly a matter of organization. It is a composite of good judgment, practical, working psychology, painstaking preparation and the skillful use of the human elements entering in. There are some secrets of such campaigns which are worth a great deal to those attempting similar efforts without experience.

Such a campaign might be divided, for the purpose of analysis, into Preparation, Organization and Solicitation.

The first task which faces the committee in charge of such a campaign is the preparation of the giving constituency previous to their canvassing by the solicitors.

This preparation is one of the most vital factors of a successful campaign.

It begins with the most thorough consideration of the project itself, from every angle, before any publicity has been given to it. I know a large campaign for several hundred thousand dollars which failed merely because those launching it had never considered their project carefully from the possible viewpoint of the giver. There is no magic which can spellbind an impossible project through to success. The question must be faced squarely whether the giving constituency can do what is expected from them. In this regard it needs also to be remembered that we have largely underrated the ability to give, but it must equally be recognized that a heightened interest and loyalty must be induced to tap this additional financial reservoir. Having determined, on the basis of what the people have done, the practicability of the magnitude of the enterprise, another question must be faced. Is it sufficiently convincing to make a "selling" proposition?

Successful canvassing is simply successful salesmanship. A certain type of campaign particularly in connection with church dedications, relies upon super-practical means—the enthusiasm of the crowd, the persuasiveness of the professional money raiser, the vanity of the announced givers, the pressure of necessity to save the project from failure. None of these means are normal and the experience with them from a collection viewpoint is most unsatisfactory. The campaign which is a real success is that in which the subscribers stay sold till the final collections are made. The place to determine this possibility is in this preliminary work of preparation.

Ordinarily, folks connected with a church or other institution are willing to give moderately for any enterprise proposed by these institutions, on the ground that those in charge know what is best and that the amounts to be raised are necessary. In campaigns which pass beyond these comparatively small amounts a selling campaign is necessary. That begins with the prospectus, in other words, with the convincing factors of the enterprise itself. The clearer, the more definite these are the greater the salability. Don't try to disguise special and additional projects under the one campaign. Make sure the purpose for which the sum is asked can justify the entire amount. Measure

the project by the interest of the people in it. Build up a convincing argument for its carrying through.

The next step is **Publicity**.

It is surprising how little the average church member or contributor to any organization knows about it, its needs or its future possibilities. All the facts making the campaign a necessity may be day-clear to those having it in hand, but that does not necessarily mean that this is true also for the constituency! A good rule is to take it for granted that they must be shown.

The best publicity in this type of campaign is the personal letter, preferably in series, presenting various phases of the project, but dwelling upon the evident reasons for its necessity, the date when the effort is to be made, the sum which must be realized. The character of the constituency should be considered, the various leverages of loyalty, duty, personal responsibility, necessity, opportunity, personal pride in the institution, personal advantage from the campaign's success, all should be duly dwelt upon. As the date draws near of the time for the actual canvass it is wise to present to each person to be canvassed some form of an analysis of the sums needed to make the campaign a success, viz.: "We will need the following gifts to make this campaign a success:

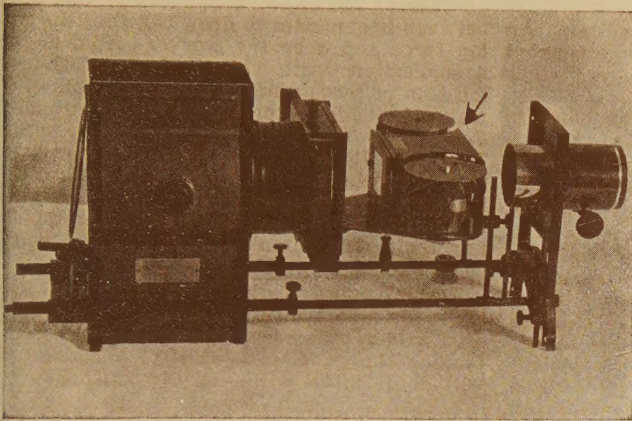
1	\$1,000 gift\$1,000
3	500 gifts\$1,500
10	250 gifts\$2,500
25	100 gifts\$2,500
50	50 gifts\$2,500
50	25 gifts\$1,250
100	10 gifts\$1,000
200	5 gifts\$1,000
100	1 gifts\$ 100

Total givers..539 Total amount..\$13,350

People are uncertain what they ought to give. This method furnishes them a standard for measuring responsibility. Such an analysis needs to be worked out most carefully, upon an actual basis of possible givers. Care should be taken not to overload either end and to provide sufficient leeway in the middle amounts as to make the smaller amounts unnecessary, save as the insurance of success. A discount of at least 10 per cent, preferably 15 per cent or more, should be figured into the estimate to take care of shrinkage. Many campaigns fail here. It is always to be expected with any considerable number of subscriptions.

Special emphasis should be placed upon the final period of the campaign. A just-before-the-canvass appeal to the people to be canvassed is worth while.

The next step in Preparation is the **preparation of the working material of the canvass**. Each person to be canvassed should appear on a separate card or slip for convenience. Name, address (carefully corrected), amounts previously subscribed for similar cause, estimated amount securable. This amount should be carefully estimated by those in charge of the finances of the church or institution and so



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capable of estimating a just amount. These cards should be grouped in territorial blocks, near together if possible. Scattering names being grouped for automobile handling. An approximate goal realizable from the estimated gifts of each block should be set as a further guide to the canvassing team.

Having made these preparations we come to the real organization of the campaign.

Everyone is familiar with the now popular team method of canvass, but not everyone knows the principles involved which make for success.

After the choice of the Director or Chairman of the campaign and of his assisting committee the most important thing is the lining up of those who are actually to make the canvass. The real purpose of the team method is to provide a practicable method of securing a dependable body of campaigners. No one man, or two, or three, can successfully line up any great number of canvassers. Men do such work because of the personal friendship they bear the one asking them, their loyalty or obligation to him, plus their loyalty to the cause. The first is the largest factor.

Team captains for a considerable campaign can readily be lined up by the committee in charge. Those of leadership ability and initiative, likeable folks, with influence and friends, with loyalty and dependability and the ability to get other people to do what they promise, are required. In lining up their respective teams we are in reality capitalizing their influence for the sake of the campaign. Ten captains can line up 50 canvassers, or a hundred, with some real obligation of responsibility on each canvasser's part where a few men would utterly fail. Teams should be small preferably. That makes the number to be enlisted by any one captain few in number. Naturally he selects those who are his friends, those of whom he is sure, who are obligated to him, possibly for similar assistance. In this way we secure the strongest possible alignment for the work to be done. Each captain needs to know clearly that he is chosen for the reason of his ability to capitalize his influence for this campaign. Unless the canvassers to be have really been "sold" by the captain enlisting them we are in danger of failure at that point. None should be watched more carefully.

The pressure of the campaign must be applied through personal responsibility and pride in the work undertaken. To succeed the pressure must be there unfailingly and yet applied most tactfully from the beginning. Day by day till the campaign is finished each captain must be made to feel that he is responsible for success, and in turn he must make each canvasser who has promised to assist him feel that he is responsible for the team's success and standing. This day by day inquiry as to results whips up the careless and the lazy and pushes through to success.

The Dinner Table Assembly is popularly recognized as one of the important adjuncts of such a campaign. Ben like to get together about a dinner table to discuss such plans. Indifference and lack of enthusiasm for the work ahead may be overcome in such an atmosphere. Usually in church campaigns there is not the neces-

sity for the every-day luncheon or dinner as larger campaigns. One at the beginning another at the close, with possibly one or two between is sufficient to draw together the working force and keep the workers from flagging. A suggestion worth while is that sometimes the location of these dinners away from the church makes for added interest and larger attendance. Folks grow weary of ordinary church suppers. There is a little special appeal in the invitation to go elsewhere. The expense of such dinners is a legitimate overhead charge of the campaign. More folks will come for a free dinner than will pay their way. Don't expect it when you are asking for a large block of their time.

Assigning the Work. It is better to localize the calls to be made. Don't send canvassers on a wild goose chase all over the town or city. Confine the work to a neighborhood and they will do it more willingly. It will save the time and strength. Don't ask too much from your canvasser. He is busy with his own affairs. He will call on six prospects more readily than 10, on 10 than 20. A quick job and well done ought to be the motto. When the teams meet for the assignment of work don't waste too much time sorting over cards for those whom they would like to canvass. Many a time the results do not justify. Many a time a stranger can get the larger subscription.

A plan proven successful is to present territorial blocks of names to be canvassed at a blackboard, each with an appraised goal and then let the teams bid these in. In this way automatically each team determines its own goal and that, based upon something definite and not a mere appraisal of the ability and leadership of those in it. A sufficient block of names representing the larger givers should be reserved for the committee in charge, chosen to handle special cases. These, however, should be available for the teams holding the territory in which they should appear. Their credit to the various teams through the reports of the campaign helps to revive flagging interests, and used as "sweeteners" for teams growing discouraged, greatly assists in maintaining the morale of the workers to the very end.

Closing the Final Gap. The closing of such a campaign is the crucial point. Is it really going through? If untoward conditions are encountered the committee must be prepared to meet these. If miscalculations have been made there must be provision for underwriting the remainder or for additional giving to close the gap. Provision in advance makes certain the success which is expected and is a wise safeguard. Nothing is so disheartening as a campaign that "sticks" or comes to a sad and hopeless ending. It is a bad investment and usually reveals that the project was poorly conceived, or poorly presented or the solicitation poorly organized. The time for considering these matters is at the beginning when the entire project is still in hand, rather than at the close when the damage has been done.

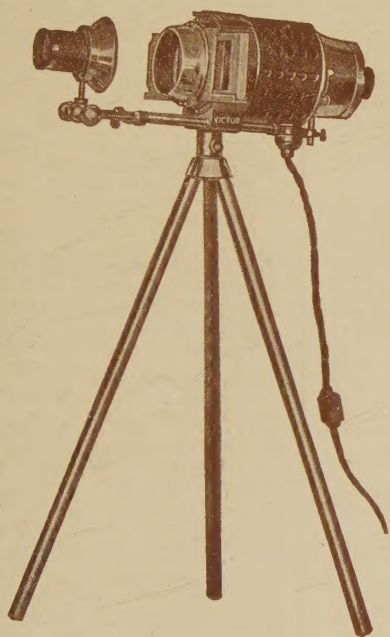
The financial campaign organized on principles similar to these, well thought out, properly presented and carried through by an organization of which the committee in charge is sure, will not fail.

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